THE LIFE OF IMAM

AL-HASAN AL-ASKARI

STUDY AND ANALYSIS

By

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point

This text contains a detailed biography of the life, lineage, and circumstances of our eleventh Imam [a]. Apart from detailing the life of the Imam [a], the author also discusses the tafsir (exegesis) of the Qur'an that is attributed to him, as well as lists and describes all the companions of his who narrated traditions from him.

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.to the original text

The Ahlul Bayt DILP Team

Person Tags: Imam Hasan al-Askari

Dedication

;To the pioneer of the human intellect

;To the establisher of human civilization

;To he who has filled the world with virtues and knowledge

.To the Imam and teacher: Ja'far as-Sadiq

I humbly offer to his highness this effort about his grandson Imam Abu Muhammad al-Hasan al-Askari (a.s.)who had raised the banner of truth and justice in the world of .Islam, and I pray it will be accepted

The Author

Introduction

In The Name of Allah, The Beneficent The Merciful

(١)

Imam Abu Muhammad al-Hasan bin Ali al-Askari (a.s.) is the eleventh imam of the infallible imams of the Ahlul Bayt (a.s.). The blessed and pious Imams carried the banner of Islam, undertook the goals of the religion, sacrificed their lives into its way, and accustomed themselves to face disasters, difficulties, and hardship to spread the high values and goals of this religion. Indeed, just how many favors have they !bestowed upon Muslims

This great imam had intellectual, scientific talents, and abilities that made him without dispute an intellectual genius among men. He was one of the heroes of history by his

resisting the various challenges and standing up against the deviate and oppressive Abbasid rule. He rebelled against the corruptive regimes and spared no effort in .achieving truth and justice among people

(۲)

Imam Abu Muhammad (a.s.) was like his fathers in his tendencies and aims. Indeed, they all were like each other in reaching the highest

.ranks of virtue and perfection

Historians have claimed he was the most knowledgeable one in the religious verdicts and affairs and that all scholars and 'Ulama' (scholars) of his age were in need of him .to ladle from the fount of his knowledge and sciences

He was the most devoted, pious worshipper of all people of his time. He preferred the obedience of Allah to everything. He was the most patient and forbearing one. He suppressed his anger and pardoned whoever wronged him. He was the most generous, the kindest to the poor, and the most charitable to the needy. He appointed agents in many countries of the Islamic world entrusting them with the distributing of the legal dues, which came to him, among the poor and the weak of Muslims to get them out of their poverty and deprivation, whereas he himself lived like the poor. He paid no attention to the pleasures and desires of this life, like his fathers who turned .their backs to this world and turned completely towards Allah and the after-world

(٣)

Historians mention that all people glorified and honored Imam al-Askari (a.s.), and acknowledged his virtue and preference to all of the Alawids and the Abbasids at his time. When the imam (a.s.) came to the Abbasid royal palace, every one of the attendants stood up and bowed glorifying him. Viziers, clerks, army leaders, and all statesmen regarded him so highly. Al-Fatah bin Khaqan, the prime minister of al-Mutawakkil, preferred Imam al-Hasan al-Askari (a.s.) to

all eminent scholars and 'Ulama', and acknowledged that no one had the virtues and .qualities that the imam (a.s.) had at that time

(۴)

It was natural that the nation, with all classes, regarded and glorified Imam Abu Muhammad (a.s.) for they saw his guidance, piety, righteousness, asceticism, loyalty to the truth, and devotedness to Allah. They were certain that he was the caliph of Allah on Earth, and the only representative of his grandfather the great Prophet (s.a.w.w.). In addition to that, Imam al-Hasan al-Askari (a.s.) undertook the fatal issues of the Islamic nation, and defended the rights of Muslims. He criticized the rulers of his time for wronging people and disregarding their rights. Therefore, the .nation glorified him and acknowledged his necessary leadership

(۵)

The Abbasid kings became displeased when they saw and heard that the masses glorified Imam al-Hasan al-Askari (a.s.), and that great numbers of Muslims believed in his Imamate and thought that he was worthier of the caliphate than the Abbasids who had no quality that might make them fit for the Islamic caliphate. Spite against the Imam (a.s.) filled the hearts of the Abbasid rulers who took severe procedures .against him

They imposed an economic blockade against him, and put him under house arrest in Samarra'. They surrounded him with policemen and detectives to watch his every breath. They subjected every one who contacted him to severe penalties. This was - as I think - the reason for why only a few narrators narrate traditions from him, and

.so not many maxims, literatures, and religious rulings were transmitted from him

(۶)

There was another very sensitive reason that led the Abbasids to watch Imam al-Hasan al-Askari (a.s.) strictly. It was that Imam al-Hasan al-Askari (a.s.) was the father of Imam Muhammad al-Mahdi (a.s.), the awaited savior and reformer who .would fill the world with justice, and would destroy oppressors and oppression

The Prophet (s.a.w.w.) and his guardians gave good tidings about him, and told the nation that this savior would spread political and social justice on Earth, and all .Muslims of different traditions believed this

Therefore, the Abbasids were afraid of this savior, and thought that he would remove their rule and authority. They released spies on Imam al-Hasan al-Askari (a.s.) to know of the birth of this son. They sent female spies to see which of his wives would give birth to a male baby, so that he may be taken away. But Allah the Almighty made the pregnancy and the birth of Imam al-Mahdi (a.s.) an unknown matter, just as He .had made the birth of Prophet Moses (a.s.) unknown to the Pharaoh

(۷)

This book studies the age of Imam al-Askari (a.s.) and all its events. The study of the age is necessary because it sheds lights on the intellectual, social, economical, political life of that age. Naturally, it has direct influence on the life of one who lives in that very age. Besides that, it uncovers the dimensions of his life and personality, and the extent of

.the influence of the events of that age on him

(۸)

The book features the economic life of that age which was neither sound nor stable but confused and paralyzed. The Abbasid governments at the age of Imam al-Askari (a.s.) did not create ease for people, nor did their rule result in the creation of the noble life that Islam wanted for the nation. Excessive wealth was accumulated in the possession of the members of the Abbasid family, statesmen, and their agents. They spent lavishly. They appropriated the treasures of the earth while the majority of the Muslim peoples suffered poverty and deprivation, besides the pains, sufferings, and subjugation they faced from the government officials in collecting the land tax and .other taxes

(۹)

We have also presented a study on the kings of the age of Imam al-Askari (a.s.). Most of those kings were insignificant and ineffective. They submitted to their lusts and desires and were fond of maids and songstresses. Their red nights were full of sin. They were indifferent to what Allah had ordered the guardians of Muslims to do in order to better the general life of the nation, to offer the necessary services for .people, and to find equivalent opportunities for all citizens

Most of the Abbasid kings did nothing of that sort - rather they appropriated the wealth of Allah for themselves and took the people of Allah as their own slaves. They ran the nation violently and oppressively. They entrusted the Turks, who were harsh, ignorant, and

unaware of administration and politics, with absolute authority over the nation, and .they sank the nation into seditions and disasters

(۱۰)

Many historical facts and events were mixed together, distorted, or fabricated because some historians intended to overlook the clear errors of some kings and rulers. They tried to praise them with noble epithets and good qualities that they did not possess, whereas, in reality, those kings and rulers were the worst of tyrants who threw the nation into an abyss of oppression and corruption, and exploited the economy of the state for their own pleasures and fancies, and afflicted the public with .poverty and wretchedness

It is neither fidelity nor truth to regard those tyrants with the eye of holiness and sacredness and to trust in them as ideal personalities. It is very necessary to study Islamic history thoughtfully, impartially, and aloof from any fanaticism. Authors must .write just for the truth and the good of the nation

(۱۱)

Also, in this book, we have mentioned a group of jurisprudents, scholars, and narrators who narrated traditions from Imam Abu Muhammad al-Askari (a.s.) and took from his knowledge and sciences. This is necessary - as I think - because it completes the research on the noble personality of the imam (a.s.) for it shows the extent of his association with the men of knowledge and their association with him at that critical period where the Abbasid government put the imam under severe watch, .and punished whoever associated with him

This confinement affected the

imam (a.s.) and caused him much pain, because nothing would be more painful to an intellectual powerhouse than preventing them from expressing their knowledge and .sciences and transmitting their opinions and ideas to others

(١٢)

And here, I find it from gratefulness and loyalty to the great efforts of the grand scholar my brother, Sheikh Hadi Sharif al-Qurashi, who went through some reference books concerning the subject of this book, as well as his useful directions and valuable instructions. I pray for Allah to reward him with the best of His rewards that He .rewards His loyal people with

Holy city of Najaf

Baqir Sharif al-Qurashi

The Imam's Noble Lineage

point

Imam Abu Muhammad al-Hasan al-Askari (a.s.) was from the heart of the prophetic family, by which Allah had honoured the Arabs and Muslims. It was the holiest family that had undertaken the issues of truth and justice among all peoples of the earth. There is no lineage in this world like the noble lineage which Imam al-Askari (a.s.) .belonged to

He was the son of Imam al-Hadi bin Imam Muhammad al-Jawad bin Imam Ali ar-Redha bin Imam Musa al-Kadhim bin Imam Ja'far as-Sadiq bin Imam Muhammad al-Baqir bin Imam Ali Zayn-al-Aabidin (as-Sajjad) bin Imam al-Husayn bin Imam Ali bin Abu Talib (peace be on them). These were the infallible imams of the Ahlul Bayt (a.s.) whom Allah had kept uncleanness away from and purified a thorough purifying, and .whom the Prophet (a.s.) had made as the boat of rescue and safety for people

His Father

His father was Imam Ali

al-Hadi (a.s.), the tenth imam of the Shi’a faith. He was from the masters of the Ahlul Bayt (a.s.) and the most knowledgeable, pious, and virtuous of all people at his time.

His Mother

His mother was the best of women at her time in her chastity, purity, and piety. Historians say she was from the good knowing women.[۱] Imam al-Hadi (a.s.) praised her by saying, ‘Saleel (her name) was purified from error, defect, and impurity.’[۲]

She was a bondmaid[۳] from an-Nawbah.[۴] It did not harm her that she was a bondmaid, for man in the view of Islam is exalted by his guidance, piety, and propriety, and he is degraded by deviation from the right path.

Historians disagreed on her name. Some of them said her name was Saleel, which is the most valid assertion according to the previous tradition of Imam al-Hadi (a.s.). Some said she was called Sawsan.[۵] Others said her name was Hadithah,[۶] and others said Hareebah.

The Great Newborn Child

The birth of the newborn boy, Hassan Al-Askari who was the descendant of prophethood, and the remainder of the Imamate, made the world shine and Samara bloom. This great newborn was the continuity of the life of his infallible fathers who lit the intellectual life in the world of Islam. Delight and joy filled the hearts of the prophetic family for they knew that he would be the imam after his father, as Imam al-Hadi (a.s.) had told them.

Some historians said he was born in Medina,[۷] and some others said in Samarra.[۸]

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۱- Uyun al-Mu’jizat.

۲- A’yan ash-Shi’a, vol.۳ p.۲۸۹.

۳- Usul al-Kafi.

۴- Sirr as-Silsilah ath-Thahabiyyah, p.۳۹. An-Nawbah is a wide area in the south of

Egypt. The Prophet (a.s.) praised the people of an-Nawbah by saying, ‘Whoever has no brother, let him take a brother from an-Nawbah.’

5- Bihar al-Anwar, vol.50 p.37.

6- Al-Irshad, p.315.

7- Ilal ash-Sharayi’, Akhbar ad-Duwal, p.117, Bahr al-Ansab, p.2, Tuhfat al-Imam, p.86.

8- Jawahir al-Ahkam.

Historians also gave different dates for his birth. It was said that he was born in Rabee’ al-Awwal[١] ٢٣٠AH,[٢] or ٢٣١,[٣] or ٢٣٢,[۴] or ٢٣٣.[۵]

Ceremonies of Birth

After the birth of this blessed son, Imam al-Hadi (a.s.) recited the call to prayer in his right ear, and the Iqamah, the call to start prayer in his left ear. This was the first hymn that this blessed newborn boy met life with; “Allah is great, there is no god but Allah.”

On the seventh day after birth, Imam al-Hadi (a.s.) cut the hair of his newborn child, and gave silver or gold as much as the weight of his son’s hair to the poor as charity.

His Name And Surname

Imam al-Hadi (a.s.) named his blessed newborn child “al-Hasan” like the name of his great uncle, the master of the youth of Paradise. He surnamed him as Abu Muhammad,[۶] and Muhammad was the name of the awaited Imam al-Mahdi (a.s.), the great reformer and saviour of humanity, and the sought-after hope of the deprived and the disabled in the earth.

His Epithets

His epithets expressed his high and noble qualities. He was called:

١. Al-Khalis (the pure)[٧]

٢. Al-Hadi (the guide)[٨]

٣. Al-Askari (of the military);[٩] he was called so because the city (Samarra’) he lived in which was a military camp.

۴. Az-Zakiy (pure, chaste, righteous)[١٠]

۵. Al-Khass (peculiar),[١١] that Allah had distinguished him with virtues, and with responding to his supplications

۶. As-Samit (silent),(۱۲): he was silent and he spoke just wisdom, knowledge, and the mention of Allah

۷. As-Sires (lamp),:

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۱- The third month in the Islamic calendar.

۲- Bihar al-Anwar, vol.۵۰ p.۳۵, Tareekh Abul Fida', vol.۲ p.۴۸, Ilal ash-Sharayi'.

۳- An-Nujoom az-Zahirah, vol.۳ p.۳۲, Sirr as-Silsilah al-Alawiyyah, p.۳۹.

۴- Bahr al-Ansab, p.۲, Akhbar ad-Duwal, p.۱۱۷, al-Ittihaf Bihubil Ashraf, p.۸۶, al-Kamil, vol.۵ p.۳۷۳.

۵- Encyclopedia of al-Bustani, vol.۷ p.۴۵.

۶- Akhbar ad-Duwal, p.۱۱۷, Bahr al-Ansab, p.۲, Tuhfat al-Anam, p.۸۶, an-Nujoom az-Zahirah, vol.۳ p.۳۲.

۷- Akhbar ad-Duwal, p.۱۱۷, Bahr al-Ansab, p.۲.

۸- Bahr al-Ansab, p.۲.

۹- Ibid.

۱۰- Tuhfat al-Anam, p.۸۷, Bihar al-Anwar, vol.۵۰ p.۲۳۶.

۱۱- Tuhfat al-Anam, p.۸۷.

۱۲- Ibid.

that he was as a lamp lighting the way and guiding the deviant to righteousness

8. At-Taqiy (pious)(1)

His Mien

Ahmad bin Ubaydillah bin Khaqan said about Imam al-Askari (a.s.), 'He was brown with big eyes, fine stature, beautiful face, and good body. He had gravity and solemnity.(2) And it was said he was between brown and white.'(3)

His Upbringing

Imam Al-Askari (a.s.) grew up in the house of guidance and the center of Imamate and general authority of Muslims. He was from the noble house whose people Allah had kept uncleanness away from and purified thoroughly.

Ash-Shabrawi says regarding this exalted house, 'What an honourable house it is and what a glorious lineage it is! It is the house of pride and exaltation. They are all equal in the noble root, in the good inners, and in glory like the teeth of a comb.

How exalted a house it is! It has all qualities of perfection to the extent that it is not excepted by limitations such as "other than" or "except". These imams have been ordered in glory like the order of pearls, and harmonized in honor that the first of them equals the next. Many were those who strove to degrade this house but Allah exalted and still exalts it, and many were those who spared no effort to separate the unity of this house but Allah gathered and gathers it. How many rights of this house were lost but Allah does not ignore or lose…'(4)

Scholarly studies note that

1- Safinat al-Bihar, vol.1 p.259.

2- Bihar al-Anwar, vol.50 p.326.

3- Ibid., p.238, Akhbar ad-Duwal, p.117.

.Al-Ittihaf Bihubil Ashraf, p.۶۸ -۴

one's household has great influence on the forming of man's behavior and the building of his personality. The good or bad scenes he sees inside the house are impressed upon him and adhere to him throughout his life. In the light of this fact, Imam Abu Muhammad (a.s.) obtained the best scenes of the purest education. He grew up in a house that Allah had purified and exalted … the house that raised the Word of Allah high in the Earth and offered dear sacrifices for the sake of Islam.

Imam Abu Muhammad (a.s.) grew up in the house of the Qur'an and the heart of Islam. His father Imam al-Hadi (a.s.) fed him with guidance and ideals to be the continuity of the mission of Islam.

God-Fearing

The distinct aspect in the childhood of Imam Abu Muhammad al-Hasan al-Askari (a.s.) was the fear of Allah. He was God-fearing since his early years. Historians mentioned that one day some man passed by Imam Abu Muhammad (a.s.) and saw him cry while he was with his fellow children. The man thought that this child cried for the toys in the children's hands and that he could not participate in their playing. The man told the child that he would buy him what he might play with.

The child said,

'No! We have not been created for play.'

The man was astonished and said, 'Then, what for we have been created?'

The child said, 'For knowledge and worship.'

The man asked the child, 'Where have you got this from?'

The

child said, 'From this saying of Allah (What! Did you then think that We had created you in vain)(1).'

The man was astonished and confused. He said to the child, 'What has happened to you while you are still a guiltless little child?'

The child said, 'Be away from me! I have seen my mother set fire to big pieces of firewood, but fire is not lit except with small pieces, and I fear that I shall be from the small pieces of the firewood of the Hell.'(2)

Faith in Allah was a part of, and a distinguishing element of Imam Abu Muhammad (a.s.). He did not fear but Allah, and this trait remained in him until the last moment of his life.

With His Father

Imam Abu Muhammad al-Askari (a.s.) spent a part of his life with his father Imam al-Hadi (a.s.). He did not part with him even in his travels. He saw in his father a true picture of the morals of his grandfather the messenger of Allah (s.a.w.w.) who had been preferred to all prophets, and saw in him the spirits of his fathers, the infallible imams (a.s.).

On the other hand, Imam al-Hadi (a.s.) saw in his son the natural continuity of the great Imamate and general authority of the Prophet (s.a.w.w.), and therefore he cared much for him. He praised him saying, "My son Abu Muhammad is the best of the progeny of Muhammad (blessing be on him and on his progeny) in nature, and the most trustworthy in

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١- Qur'an, ٢٣:١١٥.

٢- Jawharat al-Kalam, p.١٥٥, the Encyclopedia of al-Bustani, vol.٧ p.٤٥.

authority. He is the eldest of my children, and he is my successor and the recipient of the handholds of Imamate and its governance."(1)

of course, Imam al-Hadi (a.s.) was far above flattering or submission to emotions. He did not praise his son and announce his virtue unless he saw in him all noble aspects and high qualities. And it was so, because Imam Abu Muhammad al-Askari (a.s.) had all these virtues and nobilities.

Imam al-Hasan al-Askari (a.s.) kept to his father Imam al-Hadi (a.s.) and saw what he suffered from the Abbasid kings, especially al-Mutawakkil who spared no effort in oppressing Imam al-Hadi (a.s.). This tyrant was excessive in harming the Imam. He house-arrested him in Samarra' and surrounded his house with policemen and detectives to watch him, and to prevent the 'Ulama', jurisprudents, and the rest of the Shi'a from associating with him.

Al-Mutawakkil also oppressed Imam al-Hadi (a.s.) in his living affairs, and ordered his men to search the house of the imam from time to time and take him to al-Mutawakkil in whatever state he was. It was al-Mutawakkil himself who had prevented officially the visiting to the holy shrine of Imam al-Husayn (a.s.), and ordered the shrine to be destroyed. All those terrible events took place before the eyes of Imam Abu Muhammad (a.s.) while he was yet in the early years of his youth. His heart was filled with pains and sorrows during the period he lived with his father.

The Death of His Brother

Muhammad Abu Ja'far, the brother

۱- A'yan ash-Shi'a, vol.۳ p.۲۹۵.

of Imam al-Askari (a.s.), was a wonderful example of the infallible imams and a true picture of their thoughts and principles. He was very intelligent, with high morals and possessed vast knowledge, to the extent that many of the Shi'a thought that he would be the imam after his father Imam al-Hadi (a.s.).

Al-Aarif al-Kilani said about Abu Ja'far, 'I accompanied Abu Ja'far Muhammad bin Ali since he was young. I saw no one purer nor more honorable than him. Abul Hasan al-Askari (Imam al-Hadi) left him in Hijaz while he was a child and then he came to him a young. He kept to his brother Abu Muhammad (a.s.)(١) who educated him and fed him with his knowledge, wisdom, and morals.'

Abu Ja'far became seriously ill, maybe because of being poisoned by the Abbasids. He remained in this state for some days, suffering intolerable pains while his brother Imam Abu Muhammad (a.s.), who loved him much, was with him all this time. However, after not long, Abu Ja'far departed to the better world, but Imam Abu Muhammad's heart was broken and he was very sorrowful and distressed over the loss of his dear brother.

With His Brother Al-Husayn

Al-Husayn bin Ali al-Hadi (a.s.) was a pure man of great knowledge and high morals. He was always with his brother Imam Abu Muhammad al-Hasan al-Askari (a.s.) and they were called "as-Sibtayn"(٢) like their two grandfathers Imam Hasan and Imam Husayn (a.s.). They were famous for this title at that time.

Abu Hashim said, 'One day,

١- Al-Mujdi fin-Nasab (manuscript).

٢- The two grandsons.

I rode on my sumpter and said: '(Glory be to Him Who made this subservient to us and (we were not able to do it).(١)

One of as-Sibtayn heard me say that and said to me, 'You have not been ordered of this, but you have been ordered to remember the blessing of your Lord on you when (you ride on it (on the sumpter).'(٢)

The Loss of His Father

Imam al-Hasan al-Askari (a.s.) suffered the great loss of his father, and it was the .heaviest calamity he had ever faced in his life

The Abbasid tyrant al-Mu'tamid assassinated Imam al-Hadi (a.s.) by adding poison to his food,(٣) when he saw all people talk prevalently about the virtues and vast knowledge and the high position of the imam. He was very angry and was filled with .envy against Imam al-Hadi (a.s.). Then, he committed this terrible crime against him

After being poisoned, Imam al-Hadi (a.s.) suffered terrible pains and retired to bed. The Shi'a and high statesmen visited him. Some poets visited him like Abu Hashim al-Ja'fari who composed a sorrowful poem on him. Abu Du'amah visited him and when he wanted to leave, the imam said to him,'O Abu Du'amah, you have a right on me. Do '?I tell you a tradition that shall delight you

'.Abu Du'amah said, 'I am in utmost need of that O son of the messenger of Allah

Imam al-Hadi (a.s.) said, 'My father Muhammad bin Ali told me from his father Ali bin Musa bin Ja'far from his father Ja'far

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.Qur'an, ۴٣:١٣ -١

.Safeenat al-Bihar, vol.١ p.٢۵٩ -٢

.Al-Manaqib, vol.۴ p.۴٠١ -٣

bin Muhammad from his father Muhammad bin Ali from his father Ali bin al-Husayn from his father al-Husayn bin Ali from his father Ali bin Abu Talib that the messenger of Allah (a.s.) said to him, 'Write down!' Ali said, 'What shall I write down?' The messenger of Allah (a.s.) said, 'Write down: "In the name of Allah, the Beneficent, the Merciful. Faith is that which hearts acknowledge and deeds prove, and Islam is that which tongues witness and marriage becomes lawful with.'

Abu Du'amah said, 'O son of the messenger of Allah, I do not know which of them is better; the tradition or the narrators!'

Ali al-Hadi (a.s.) said, 'It is a book written down by the hand of Ali bin Abu Talib and the dictation of the messenger of Allah (a.s.) that we inherit one from the other.'(١)

Before his death, Imam al-Hadi (a.s.) announced that the imam after him would be his son Abu Muhammad al-Hasan al-Askari (a.s.). He appointed him as the general authority for the Shi'a and entrusted him to prepare his corpse (after death), offer the prayer on him, and bury him. He entrusted him with other affairs too.

To The Paradise

The poison reacted inside the body of Imam al-Hadi (a.s.) and he grew weaker and weaker. Death approached him hastily, and when he felt his end, he turned towards the Qiblah and began reciting some Surahs (chapters) from the Qur'an. His pure soul went high to the heaven surrounded by angels while his lips and heart were

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١- Murooj ath-Thahab, vol.۴ p.١٧١.

busy mentioning Allah. The earth shook for the terrible disaster. The leader, the instructor, and the father of the weak and the deprived died! A bondmaid went out of the Imam's house crying out, 'It was terrible that which we have met on Monday before and now!'(1)

The women's eyes were filled with tears after this alarming cry, and their memories went back to that Monday where the meeting of as-Saqifah(2) was held and since then disasters and misfortunes were poured over the Ahlul Bayt (a.s.).

Imam Abu Muhammad (a.s.) washed the pure corpse of his father, and enshrouded it. Then he offered the prayer on his father while his heart was full of sorrow and pain for the great loss.

Samarra' shook for the terrible affliction, and people of all classes hurried to escort the pure corpse of their imam. Stores, markets, and state offices were closed. Viziers, 'Ulama', judges, high officials, and the rest members of the Abbasid family were before the bier while mentioning the virtues and high qualities of the imam and talking about the great loss that afflicted the Muslim nation. Historians said that Samarra' had never seen such escorting throughout its history.

Under a halo of the call "Allah is great" and before masses of human beings who were like waves in the sea, Imam al-Hadi (a.s.) was placed by his son Imam Abu Muhammad al-Hasan al-Askari, whose tears were flowing over his cheeks, into his last abode.

When Imam al-Hadi (a.s.) died, Imam al-Askari (a.s.) was

۱- Murooj ath-Thahab, vol.۴ p.۱۷۱.

۲- It was the day of the prolonged and acerbic negotiations which preceded the nomination of Abu Bakr as the successor of the Prophet (s.a.w.w.) who died just then and was not buried yet at the time of that meeting.

twenty(۱) or twenty-three years old.۳۶ He assumed the Imamate and the general .religious authority over Muslims while he was yet too young

All elements of piety and righteousness, all virtues of this world, manners of prophethood, and qualities of Imamate were gathered in Imam Abu Muhammad al-Hasan al-Askari (a.s.), compared to whom there was none better in his time. Here we :talk in brief about his worship

His Worship

Imam Abu Muhammad al-Askari (a.s.) was the best worshipper among all people of his time. He spent the night with praying, prostrating, and reciting the Book (Qur'an). Muhammad ash-Shakiri said, 'The imam sat in the mihrab and prostrated. I slept and (awoke while he was still in prostration.'(۲

His Prayer

In his prayer, he turned with all his heart and feelings towards Allah, the Creator of the universe and the Giver of life. He felt or paid attention to nothing of the affairs of .this life while he was in prayer. His soul clung to Allah devotedly and totally

His Qunut

:In his prayer during the Qunut(۳), Imam Abu Muhammad (a.s.) recited this du'a

O You, Whose light covers darkness, O You, by Whose holiness rugged mountain" passes are lit, O You, to Whom all the inhabitants of the earth and the heavens submit, O You, to Whom every insolent tyrant surrenders with obedience, O You the Aware of hidden consciences, You are Merciful to everything and Aware of everything, forgive those who repent and follow Your path, protect them from the torment of Fire, give them soon Your victory that

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.Bahr al-Ansab, p.۲ -۱

.Dala'il al-Imama, p.۲۲۷ -۲

۳- Qunut is a supplication recited in prayers.

You have promised them of and You do not fail the promise! Devastate the people of .evil and take them to the worst abode in the worst punishment and the ugliest retreat

O Allah, You know the secrets of creatures, and are aware of their consciences. You are in need of nothing except that You carry out what You have promised of. You do not uncover the hidden secrets of Your people. O my Lord, You know what I conceal and what I show of my behaviors, movements, and all my emotions. O my Lord, You see the sufferings of the people of Your obedience and what they meet from Your enemies, and You are generous and not stingy in Your blessings, and the more efforts require more reward. You have ordered Your people of supplication if they turn to You .sincerely and this requires the more of Your favors

These forelocks and necks are submissive to You subserviently acknowledging Your deity, invoking on You with their hearts, and looking forward to Your prompt rewarding, and what You willed took place and what You will shall take place. You are the called upon, the hoped for, and the asked that no taker whatever great he is shall decrease You (i.e., Your favors), and no seeker whatever he insists and invokes shall weary You. Your kingdom shall not come to an end, and Your eternal glory shall remain forever, and nothing in the ages is out of Your will a bit. You are

Allah, there is no god but You, the Merciful, the Mighty. O Allah, assist us by Your assistance, suffice us with Your protection, and give us what You give those who hold fast by Your rope, who shade themselves under Your shade…'(۱)

His Du'a in the Morning

"O You, Who are greater than every great thing, Who have no partner and no vizier; O You, the Creator of the sun and the lighting moon, the shelter to the resorting fearful, the Liberator of tied captives, the nourisher of young babies, the setter of broken bones, the Merciful to the old, the light of light, the Manager of affairs, the Resurrector of those in graves, the Healer of chests, the Maker of shadow and heat, the One Aware of what is in chests, the Revealer of the Book, the light, the great Qur'an, and the Book of Psalms.

O You, Whom angels glorify in the morning and night; O You, the Permanent and Eternal, the Bringer forth of plants in the early morning and afternoon, the Enlivener of the dead, the Resurrector of decayed bones, the Hearer of sounds, the Everlasting, the Dresser of bones that decay after death!

O You, Whom nothing distracts from any other thing, Who do not change from a state to another, Who do not need to move or advance, Whom no affair prevents from any other affair, Who cancels for charity and supplication what has been determined and affirmed in the Heaven of bad judgement, Whom no place can include or encompass,

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۱- Muhaj ad-Da'awat, p.۶۲-۶۳.

Who puts remedy in what You like of things, Who keeps alive from serious disease with the least of nourishment, Who removes by the least of remedy the worst of .diseases

O You, Who, if promises, fulfils, if threatens, pardons; O You, Who possesses the needs of requesters, Who knows what is there inside the consciences of the silent; O .You, the Most Magnificent, the Generous in pardoning

O You, Who have a face that never becomes old, Who have complete sovereignty, Who have the inextinguishable light, Whose throne is over everything, Whose authority is over the land and the sea, Whose wrath is in Hell, Whose mercy is in Paradise, Whose promises are true, Whose favors are uncountable, Whose mercy is .wide

O You, the Helper of the callers for help, the Responder to the call of the compelled, O You, Who are in high esteem while Your creation is of low esteem, O You, the Lord of the mortal souls, the Lord of the worn bodies, the most perceptive of seers, the most hearing of hearers, the most prompt of accounters, the wisest of judges, the Most Merciful of the merciful, the Giver of gifts, the Releaser of captives, the Lord of glory, .the One of piety and forgiveness

O You, Whose limit cannot be perceived, Whose number cannot be counted, Whose aid does not cease, I bear witness, and the witness to me is honor and supply, and from me obedience and submission, and by which I

hope deliverance on the day of sighing and regret, that You are Allah; there is no god but You alone with no partner, and that Muhammad is Your slave and messenger, Your blessing be on him and on his progeny, and that he has informed and carried out on behalf of You what was his duty to You, and that You always create, provide with livelihood, give, deny, exalt, humble, enrich, impoverish, disappoint, help, pardon, show mercy, forgive, overlook what You know, do not wrong, straiten, enlarge, omit, fix, initiate, reproduce, enliven and deaden; have mercy on Muhammad and the progeny of Muhammad and guide me from You, give me from Your favor, spread on me from Your mercy, and send down to me from Your blessings, for You often have accustomed me to good and favor, given me too much, and uncovered my ugly deeds.

O Allah, send blessings on Muhammad and the progeny of Muhammad and hasten my deliverance, forgive my slips, pity my loneliness, take me to the best of Your worships, gift me with health from my illness, plenty of my supplies, inclusive soundness in my body, insight in my religion, and help me to ask you for forgiveness before death comes and hope ends, and help me bear death and its distress, the grave and its loneliness, the scales and their lightness, the sirat(١) and its slip, the Day of Resurrection and its terror.

I ask You for the acceptance of deeds before death, and ask

١- Sirat means "way" or "path" but in the Islamic terminology, it means the bridge that dominates the Hell.

You for strength in my hearing and sight for the doing of the best of that You have taught and made me understand. You are the lofty Lord, and I am the humble slave, and how great the difference between us! O You, Compassionate, Benefactor, of Glory and Honor, have blessings on Muhammad and the progeny of Muhammad the good, the pure!"(١)

His Ideals

He was ideal in faith, morals, and psychology. He inherited all the perfections of his fathers who had been created for virtue and honor. We refer here to some of his perfections:

His Knowledge

Historians unanimously mentioned that Imam Abu Muhammad al-Askari (a.s.) was the most knowledgeable and the best of the people of his age, not only in religious affairs and laws, but in all fields of knowledge. Bakhtshou' the Christian physician said to his disciple Batriq about the imam, '…and he is the most knowledgeable of all those under the sky in our day.'(٢)

If the Abbasid tyrants had given way to the imams of the Ahlul Bayt (a.s.) and not subjected them to strict chase and confinement, they would have filled the world with their knowledge and sciences, and humanity would have received kinds of knowledge and intellectual development that it had never obtained throughout all ages and times.

The Abbasids perceived that if they did not prevent the people of knowledge and intellect from associating with the infallible imams, they (the imams) would spread powers of knowledge and culture and open new horizons not only in the fields of

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١- Muhaj ad-Da'awat, p.٢٧٧-٢٧٨.

٢- Bihar al-Anwar, vol.۵٠ p.٢۶١.

sciences but also in the political and social fields which would show to people the ignorance of the Abbasids, and their being distant from Islamic values. of course, this would shake their thrones, and therefore they tried their best to separate the nation from its real leaders.

His Patience

Imam al-Askari (a.s.) was from the most patient people. He always suppressed his anger and treated whoever wronged him with kindness and forgiveness.

The Abbasid government arrested and put him into prison while he was patient, saying nothing. He did not complain to anyone about what he suffered, but he entrusted his case to Allah the Almighty. This was from the signs of his patience.

His Strong Will

Imam Abu Muhammad (a.s.) was distinguished by his strong will. The Abbasid rulers tried to involve him into the government body and spared no effort to subject him to their desires, but they failed. The imam (a.s.) insisted on his independence and keeping away from them. The Abbasids considered him as the only representative of the opposition against their policies that were based on subjugation and oppression.

He resisted all the seductions that the Abbasid government offered to bring him into its way. He preferred the obedience of Allah and the satisfaction of his conscience to everything else.

His Generosity

No one was more generous than him among all people of his time. He appointed agents in most of the Muslim countries, and entrusted them to receive the legal dues and spend them on the poor and the deprived, to reconcile between people, and in

.other ways of the general welfare

From that which historians mentioned about his generosity was that Muhammad bin Ali bin Ibrahim bin Imam Musa bin Ja'far al-Kadhim (a.s.) said, "We were in utmost need. My father said, 'Let us go to this man (Imam Abu Muhammad). It is said he is '.generous

'?I said, 'Do you know him

'.He said, 'No, and I have never seen him at all

We went to him. On our way, my father said, 'How much we need! May he order to give us five hundred dirhams; two hundred for clothes, two hundred for flour, and one '!hundred for spending

I said to myself, 'Would that he order to give me three hundred dirhams; one hundred to buy a donkey, one hundred for spending, and one hundred for clothes so that I can '!go to the mountain

When we stopped at his (Imam Abu Muhammad's) door, his servant came out and '.said, 'Let Ali bin Ibrahim and his son Muhammad come in

When we came in and greeted him, he said to my father, 'O Ali, what made you not '?visit us all this time

'.My father said, 'I felt shy to meet you in this case

They (Ali and his son) stayed with the imam for some time and then came out. The servant of the imam came, gave Ali bin Ibrahim a pouch of money and said, 'These are five hundred dirhams; two hundred for clothes, two hundred for flour, and one hundred for spending.' He gave Muhammad a pouch

of three hundred dirhams and said to him, 'Spend one hundred for buying a donkey, one hundred for clothes, and one hundred for spending, and do not go to the mountain but go to Sawra!' Muhammad went to Sawra and became one of the wealthy Alawids.(1)

Abu Hashim al-Ja'fari said, 'Once, I complained to Abu Muhammad the distress of imprisonment and the pains of ties. He wrote to me, 'You shall offer the Dhuhr (noon) Prayer in your house today.' I was set free (from prison) at noon and I offered the prayer in my house as the imam said. I was in need and I wanted to ask him for help (but I did not) in the letter I had sent to him. When I arrived in my house, he sent one hundred dinars to me and wrote to me, 'If you need something, do not feel shy or refrain from asking. Ask and you shall get what you like, insha'Allah (God willing).'(2)

Historians mention many stories of his generosity that show his love and kindness to the poor and the deprived.

High Morals

Imam Abu Muhammad (a.s.) was nonesuch in his very high morals. He met friends and enemies with his noble character. He inherited this nature from his great grandfather the Prophet (s.a.w.w.) whose high morals included all people equally.

His high morals affected his enemies and opponents, and they turned to be his loyal lovers. Historians say that he was imprisoned during the reign of al-Mutawakkil who was the bitterest

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١- Kashf al-Ghummah, vol.٣ p.٢٠٠.

٢- Kashf al-Ghummah, vol.٣, ٢٠٢.

enemy to the Ahlul Bayt (a.s.) and the progeny of Imam Ali (a.s.). The caliph ordered the imam to be punished very severely, but when he communicated with the imam and observed his high morality and piety, he was confounded. After that, he did not raise his eyes before the imam as a kind of respect and glorification. When the imam left him, he praised the imam with the best words.(١)

Infallibility

The Twelver Shi'a consider infallibility as an attribute of their imams. They mean by infallibility that it is impossible for an imam to make a mistake, whether intentionally or unintentionally. Because of this, the opponents of the Shi'a waged violent attacks against them by claiming that there was no difference between the imams and the rest of people in committing sins and disobediences. However, this claim does not hold any The serious studies of the lives of the imams of the Ahlul Bayt (a.s.) demonstrate that they were infallible, and none of them had ever erred or committed a mistake since birth until their last breath. Imam Ali (a.s.) said, 'By Allah, if I am given the seven districts with all that under their skies to disobey Allah to the extent of the husk of a grain of barley, that I deprive it of a mouth of a locust, I will never do it.' Is this not infallibility?!

The truth in its brightest pictures and aspects appeared in the lives of the imams of the Ahlul Bayt (a.s.). Whoever

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١- Kashf al-Ghummah, vol.٣ p.٢٠۴.

reads their biographies can neither find a slip in their doings nor in their sayings, but he only finds true faith, piety, and high morality. And we do not mean by infallibility .except these meanings

His Imamate

point

Imamate is the firm base of political and social development in Islam. It is one of the most important pillars on which the civilization, safety, and ease of man, and the equality in opportunities among the members of society are built. It provides the noble life that people can live at ease under its shade. Under Imamate, there are no racial or natural differences, but the criterion in Islam is as much as the services man .offers to the nation the closer it takes him to Allah

Imamate is a kindness from Allah and a gift from His mercy. The Shi'a have believed in the imams of the Ahlul Bayt (a.s.) and considered that as a part of their doctrinal life :depending on many reasons such as

First, the Prophetic traditions in which the Prophet (a.s.) made it obligatory on Muslims to follow the Ahlul Bayt (a.s.) whom the Prophet (a.s.) had made as the equal to the Holy Book. He said, "I leave to you what if you keep to, you shall not go astray after me. One of them is greater than the other; the Book of Allah which is a rope extended from the heaven to the earth, and my household. They shall not separate until they shall come to me at the

(pond (in Paradise). See how you will obey me through them."(1)

This tradition shows clearly that Imamate would be limited to the Ahlul Bayt (a.s.) and shows that they were infallible because the Prophet (a.s.) compared them with the Book of Allah, and of course, every error from them would take them away from the Book whereas the Prophet (a.s.) announced that they would not separate from the Qur'an until they would come to him at the pond in Paradise.

The Prophet (a.s.) also said, 'The example of my household for you is like the example of the Noah's Ark which whoever rode on was rescued, and whoever lagged behind drowned. And the example of my household for you is like the example of the gate of Hittah (repentance) for the Israelites that whoever entered through it would be forgiven.'(2)

Imam Sharafuddeen al-Aamily said when talking about this tradition, 'You know that the purpose behind comparing them (the Ahlul Bayt) to the "Ark of Noah" is that whoever resorts to them in religion and takes its bases and branches from them shall be safe from the torment of Fire, and whoever turns his back to them is like one who betook himself (on the day of the great flood) to some mountain which might save him from the command of Allah, but he drowned in water and would be in the Hell. The purpose behind comparing them to the "gate of Hittah" is that Allah the Almighty has made that gate

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١- Sahih of at-Tarmithi, vol.٢ p.٣٠٨.

٢- Majma' az-Zawa'id, vol.٩ p.١۶٨, Mustadrak al-Hakim, vol.٢ p.۴٣, Tareekh Baghdad, vol.٢ p.١٩.

as a matter of humbleness to Allah and submission to His commands, and therefore it was a cause for forgiveness. This is the point of comparison. Ibn Hajar said, after he mentioned these traditions and others like them, about the cause of comparing them (the Ahlul Bayt) to the "Ark of Noah" that whoever loved and glorified them out of gratefulness to the blessing of their honor, and followed the guidance of their 'Ulama' would be safe from the darkness of disagreements, and whoever lagged behind that would drown in the sea of ungratefulness to blessings and would perish in the wilderness of oppression…until he said, 'and comparing them to the "gate of Hittah" is that Allah has made the entrance through this gate, which was the Gate of Ariha or Jerusalem, with humbleness, and with asking for forgiveness, as a cause for forgiveness, and He has made the love to the Ahlul Bayt (a.s.) as a cause for this nation to be forgiven…'(١)

Second, the Shi'a believed and followed the imams of the Ahlul Bayt (a.s.) because they represented honor and dignity, and there will be none like them throughout the history of humanity. No one in the whole Muslim world was like them in their guidance, conducts, devotedness, and adherence to Islam.

The faith of the Shi'a in the Ahlul Bayt (a.s.) was not out of emotion or fancy, but it was due to the reality and situations of the Ahlul Bayt

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١- Al-Hashimiyyat, p.٢٢-٢٣.

.(a.s)

Third, the Shi'a did not believe in the Imamate of the Umayyad and the Abbasid kings because they were naked of moral and humane values. During their reigns, the nation suffered terrible kinds of oppression and cruelty. They extorted the wealth of the nation and spent it on their pleasures and amusement. They encouraged debauchery and corruption among Muslims. Therefore, the Shi'a and others rose in armed revolts .against those rulers in order to establish justice among people

Traditions On His Imamate

The following are some of the traditions that were transmitted from Imam al-Hadi (a.s.) concerning the appointing of his son Abu Muhammad al-Hasan as the imam .after him

١. Yahya bin Yasar al-Anbari said, 'Abul Hasan Ali bin Muhammad (al-Hadi) entrusted his son Abu Muhammad al-Hasan with the matter (Imamate) four months before his death and made me and some of his mawali (adherents) bear witness to that.'(١)

٢. Ali bin Umar an-Nawfali said, "Once, I was with Abul Hasan (al-Hadi) (a.s.) in the yard of his house when his son Muhammad (Abu Ja'far) passed by us. I said to him, 'May I die for you! Is this our man (the imam) after you?' He said to me, 'Your man after me is al-Hasan."(٢)

٣. Shahwayh bin Abdullah al-Jallab said, "Abul Hasan wrote a letter to me saying in it: 'You wanted to ask about the successor after Abu Ja'far and you were worried about that. Do not worry because (Allah will not mislead a people after He has guided them).(٣) Your man (the imam

١- Al-Fusool al-Muhimmah by ibn as-Sabbagh, p.۶۶, Usool al-Kafi, vol.١ p.٣٢٥.

٢- Usool al-Kafi, vol.١ p.٣٢۴.

٣- Qur'an, ٩:١١٥.

after me will be my son Abu Muhammad. He has all what you shall need. Allah advances what He wills and delays what He wills; (Whatever verse We abrogate or cause to be forgotten, We bring one better than it or like it).(1) I have written what has a clear proof for one of an awake mind."(2)

4. Dawud bin al-Qassim said, "I heard Abul Hasan (a.s.) saying, 'The successor after me will be al-Hasan. How will you deal with the successor after this successor?' I said, 'Why? May I die for you!' He said, 'You shall not see him and it will be not permissible for you to mention him by his name.' I said, 'How shall we mention him then?' He said, 'You say: al-Hujjah (the authority) from the progeny of Muhammad (peace be on them).'(3)

5. Abu Bakr al-Fahfaki said, "Abul Hasan (peace be upon him) wrote to me saying, 'My son Abu Muhammad is the best of the progeny of Muhammad in nature and the most trustworthy in authority. He is the eldest of my children, and he is my successor and the recipient of the handholds of imamate and its governance. Whatever you asked me about, you can ask him about for he has all that which people need.'(4)

6. As-Saqr bin Dulaf said, "I heard Ali bin Muhammad bin Ali ar-Ridha (Imam al-Hadi) saying, 'The imam after me will be al-Hasan and after al-Hasan will be his son al-Qa'im (Imam al-Mahdi) who will fill the earth

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1- Qur'an, 2:106.

2- Usool al-Kafi, vol.1 p.328.

3- Ibid.

4- Ibid., p.327.

(with justice and fairness as it has been filled with injustice and oppression.'(1)

7. Abdul Adheem al-Hasani narrated that Imam Ali bin Muhammad al-Hadi (a.s.) said, 'The imam after me will be my son al-Hasan, but how will people deal with the successor after him?!'(2)

8. Ali bin Mahziyar said, 'One day, I said to Abul Hasan, 'If something happens(3)-God forbid! - then to whom will the imamate pass?' He said, 'To the eldest of my sons. (He meant al-Hasan).'(4)

9. Abdullah bin Muhammad al-Isfahani said, "Abul Hasan said, 'Your man after me is the one who will offer the prayer on me (after death).' We did not know Abu Muhammad before that, and when Abul Hasan (a.s.) died, Abu Muhammad came out and offered the (funeral) prayer on him.'(5)

These are some traditions narrated by reliable narrators from Imam al-Hadi (a.s.) about the appointing of his son Abu Muhammad al-Hasan (a.s.) as the next imam, besides other traditions transmitted from Imam al-Jawad (a.s.). As-Saqr bin Dulaf said, "I heard Abu Ja'far Muhammad bin Ali ar-Ridha (Imam al-Jawad) saying, 'The imam after me is my son Ali. His command is my command, his saying is my saying, and obedience to him is obedience to me. And the imam after him will be his son al-Hasan.'(6)

There are other traditions that were narrated from the Prophet (a.s.) concerning the appointing of the guardians and caliphs after him among whom was Imam Abu Muhammad al-Askari (a.s.). These traditions were mentioned in the famous reference

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۱- Ikmal ad-Deen, vol.۲ p.۵۵.

۲- Ikmal ad-Deen, vol.۲ p.۵۵.

۳- He meant that if the imam died.

۴- A'lam al-Wara, p.۳۶۸.

۵- Ibid.

.Ikmal ad-Deen, vol.۲ p.۵۰ -۶

.books of Hadith and history

From The Signs of His Imamate

Allah had provided the prophets and their guardians with miracles that ordinary people were unable to do in order to serve as proofs for the missions of these prophets and guardians, otherwise they would fail in achieving their missions, and none of people would believe them. Allah had made known to them what was inside the hearts of people, and the knowledge of the events that would take place. Allah had granted that to the infallible imams of the Ahlul Bayt (a.s.) and one of them was Imam al-Hasan al-Askari (a.s.). Here we mention some narrations concerning this :matter

Al-Hasan an-Naseebi said, 'It came to my mind that whether the sweat of a junub(۱) .۱ was pure or not. I went to the house of Abu Muhammad al-Hasan to ask him about that. It was night and so I slept. At dawn, he came out and found me sleeping. He woke me and said, 'If it is lawful, it is pure, and if it is from unlawful thing, it is not.'(۲)

Isma'yl bin Muhammad al-Abbasi said, 'One day, I complained to Abu Muhammad .۲ about my neediness and I swore to him that I did not have even one dirham.' He said to me, 'Do you swear by Allah falsely while you have buried two hundred dinars? My saying to you does not mean that I do not gift you. O servant, give him what there is .with you!' The servant gave me one hundred dinars

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۱- A ritually impure person: janaba is the major (or minor) ritual impurity caused by ...sexual intercourse, wet dreams

۲- .Mir'at az-Zaman, vol.۶ p.۱۹۲

Then he (the imam) said to me, 'You make the dinars that you have buried unlawful while you are in utmost need to them.' I searched for the money but I could not find it. I found that one of my children knew about this money, and so he stole it and ran away.'

3. Muhammad bin Hujr complained to the imam at the oppression he received from Abdul Aziz and from Yazid bin Eesa. The imam (a.s.) said to him, 'As for Abdul Aziz, I have relieved you from him, but as for Yazid, you and he shall have a situation before Allah the Almighty.' After a few days, Abdul Aziz died, but Yazid killed Muhammad bin Hujr and he shall have a situation (be punished) before Allah (on the Day of Resurrection).'(1)

4. Abu Hashim said, 'Once, I complained to Abu Muhammad of the distress of imprisonment and the pains of ties. He wrote to me, 'You shall offer the Dhuhr (noon) Prayer in your house today.' I was set free (from prison) at noon and I offered the prayer in my house as the imam had said.'(2)

5. Abu Hashim said, 'I was in need and I wanted to ask Imam Abu Muhammad (a.s.) but I felt shy to do that. When I arrived in my house, he sent one hundred dinars to me and a letter saying, 'If you need something, do not feel shy or refrain from asking. Ask and you shall get what you like,

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1- Manaqib Aal Abi Talib, vol.4 p.433.

2- A'lam al-Wara, p.372.

(insha'Allah.'(١

٦. Abu Hashim said, "I heard Abu Muhammad (a.s.) saying, 'In paradise there is a gate called al-Ma'ruf (good deed). No one will come through it except the people of good deeds.' I thanked Allah with myself and felt delighted for I often satisfied the needs of people. Abu Muhammad looked at me and said, 'Yes, I knew what you were thinking of. The people of good deeds in this life will be the people of good deeds in the afterlife. May Allah make you from them, O Abu Hashim, and have mercy on you.'"(٢)

٧. Muhammad bin Hamza ad-Duri said, 'I wrote to Imam Abu Muhammad (a.s.) asking him to pray to Allah for me to make me rich after I had become poor and I feared to be exposed. His reply came to me saying: "Be delighted! Wealth has come to you from Allah the Almighty. Your cousin Yahya bin Hamza died and left for you one hundred thousand dirhams. He had no inheritor except you. The money shall come to you soon. Thank Allah, be economical, and beware of wasting!" The money and the news of the death of my cousin came to me a few days later. My poverty disappeared. I paid the rights of Allah, helped my brothers, and became economical after I had been wasteful.'(٣)

٨. Muhammad bin al-Hasan bin Maymun said, 'I wrote to my master al-Hasan al-Askari (a.s.) complaining of poverty, and then I said to myself: has Abu Abdullah (Imam as-Sadiq) (a.s.)

١- Ath-Thaqib fil-Manaqib by Muhammad bin Ali al-Jirjani, p.٢۴١.

٢- Noor al-Absar, p.١۵٢.

٣- Noor al-Absar, p.١۵٢, ad-Durr an-Nadheem.

not said, 'Poverty with us (the Ahlul Bayt) is better than wealth with our enemy, and being killed with us is better than living with our enemy.'? The reply to my letter came saying, 'Allah the Almighty tries our followers, when their sins increase, by poverty, and He may forgive many (of sins). It is as your self said to you: poverty with us is better than wealth with our enemy. We are a shelter for whoever resorts to us; a light for whoever seeks light; and a refuge for whoever turns to us. Whoever loves us will be with us in the highest position, and whoever deviates from us will be in Fire.'(١)

٩. Abu Ja'far al-Hashimi said, 'I was with some men in prison when Abu Muhammad and his brother Ja'far were brought to prison. We hurried to him. I kissed him on the face, and seated him on a mat that was under me. Ja'far sat near to him. The guard of the prison was Salih bin Waseef. There was a man with us in the prison claiming that he was Alawid. Abu Muhammad turned to us and said, 'If some one, who is not from you, was not with you, I would tell you when Allah will deliver you...' Imam Abu Muhammad (a.s.) beckoned to that man and said, 'This man is not from you. Beware of him! There is a book in his clothes in which he writes to the ruler all what you say.'

١- Manaqib Aal Abi Talib, vol.۴ p.۴٣۵.

One of the prisoners searched him and found with him a book in which he accused us of great accusations and claimed that we wanted to pierce the prison and escape from it.'(1)

10. Ahmad bin Muhammad said, "I wrote a letter to Abu Muhammad (a.s.) when al-Muhtadi, the Abbasid caliph, began killing the Shi'a and said to him, 'O my master, praise be to Allah Who has made him (the caliph) busy away from you for I have heard that he threatened you and said, 'By Allah, I will dispel them again.' Abu Muhammad wrote with his handwriting: 'This makes his life shorter. You count from this day five days and he shall be killed on the sixth day, after meeting meanness and disgrace.' And it was as the imam said.'(2)

11. Abu Hashim narrated, 'Once, al-Fahfaki asked Imam Abu Muhammad (a.s.) about the reason that makes man take two shares while woman takes one share in the inheritance. The imam (a.s.) answered: 'For neither jihad, nor expenditure, nor guarding (in castles) are required from woman.' It came to my mind that this question was the same question that ibn Abul Awja' had asked Imam as-Sadiq (a.s.) and Imam as-Sadiq (a.s.) answered with the same answer. Imam Abu Muhammad turned towards me and said, 'Yes, this is the question of ibn Abul Awja' and the answer is the same from us. If the meaning of the question is the same, the answer of the last one of us will

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1- Ad-Durr an-Nadheem fee Manaqib al-A'immah, ٢٨٩٧.

2- A'lam al-Wara, p.٣٧٥.

be like the answer of the first one of us. The first and the last of us are the same in knowledge and imamate, and the messenger of Allah and Ameerul Mo'mineen (the blessings of Allah be on them) have the preference over them.'(1)

12. Abu Hashim narrated, 'One of the Shi'a wrote to Abu Muhammad (a.s.) asking him for some supplication. The imam replied, 'Pray Allah with this du'a: "O You the best Listener of listeners, the most Perceptive of seers, the best of lookers, the promptest of accounters, the Most Merciful of the merciful, the Wisest of judges, send blessings on Muhammad and on the progeny of Muhammad, and increase my livelihood, prolong my age, favor me with Your mercy, make me from those who defend Your religion, and do not replace me by other than me...!" I (Abu Hashim) said with myself: 'O Allah, make me from Your party and Your group!' Abu Muhammad turned to me and said, 'you are in His party and in His group if you have faith in Allah and believe His messenger.'(2)

13. Shahwayh bin Abd Rabbih said, 'My brother Salih was in prison. I wrote to my master Abu Muhammad (a.s.) asking him about some things and he answered by writing to me: 'Your brother Salih shall be set free from prison on the day when this letter of mine shall reach you. You wanted to ask me about him but you had forgotten.' While I was reading his letter, some

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1- Al-Manaqib, vol.4 p.437, A'lam al-Wara, p.374.

2- A'lam al-Wara, p.374.

one came and told me that my brother was set free. I received him and read this letter to him.'(1)

14. Abu Hashim narrated, 'It came to my mind whether the Qur'an was created or not. Imam Abu Muhammad (a.s.) looked at me and said, 'O Abu Hashim, Allah is the Creator of everything, and everything other than Him is created.'(2)

15. Abu Hashim said, 'Once, I went to Abu Muhammad (a.s.) and wanted to ask him for a stone that I wanted to make a ring from to bless myself with it. When I sat with him, I forgot what I had come for. When I said farewell and wanted to leave, he gave me a ring, smiled, and said, 'You wanted a stone and we gave you a ring, and so you won the stone. May Allah delight you by it!' I was astonished at that and said, 'O my master, you are the guardian of Allah and my imam by whose favor and obedience I serve Allah.' He said to me, 'May Allah pardon you, Abu Hashim!'(3)

16. Abu Hashim said, "Once, I heard Abu Muhammad saying, 'On the Day of Resurrection, Allah will forgive with forgiveness that cannot be even imagined by people, until polytheists shall say: by Allah, we were not polytheists.' I recalled a tradition narrated to me by a man from our companions from the people of Mecca that the messenger of Allah (a.s.) recited: (Despair not of the Mercy of Allah, for Allah forgives

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1- Al-Manaqib, vol۴ p.۴۳۸.

2- Al-Manaqib, vol۴, p.۴۳۶.

3- A'lam al-Wara, vol۳۷۵, al-Manaqib, vol.۴ p.۴۳۷.

all sins),(١) and some man said, 'even polytheists.' I denied that and hid it into my heart. While I was thinking of that with myself, Abu Muhammad turned to me and recited, (Surely Allah does not forgive that anything is associated with Him, and He forgives all save that to whom He pleases).(٢) How bad what that man said was and how bad what he narrated was!'(٣)

Historians mentioned many examples on the imam's knowledge of what people concealed inside themselves, and on his predicting of different events and occurrences. All those were signs of his imamate, for other than the imams no one had any knowledge about such things. Abu Hashim, who was one of the best, reliable scholars, and who was a close companion to Imam Abul Hasan al-Hadi (a.s.) and Imam Abu Muhammad al-Askari (a.s.), narrated most of the traditions that talked about the signs of these two imams (a.s.). He said, 'Whenever I went to Abul Hasan and Abu Muhammad (peace be upon them), I saw a proof and evidence (on their imamate).'(٤)

Impressions About Him

point

The scholars and men of intellect, who were contemporary with Imam al-Hasan al-Askari (a.s.), glorified him, and acknowledged his virtue and preference to all others for his talents, geniuses, vast knowledge, and piety. Here we quote some words said by some of those men about him:

1. Imam Al-Hadi

Imam al-Hadi (a.s.) praised the high position of his son Abu Muhammad (a.s.) by saying, 'My son Abu Muhammad is the best of the progeny of Muhammad

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١- Qur'an, ٣٩:٥٣.

٢- Qur'an, ٤:١١٦.

٣- Ad-Durr an-Nadheem.

.A’lam al-Wara, p.۳۷۵ -۴

in nature, and the most trustworthy in authority. He is the eldest of my children, and he is my successor and the recipient of the handholds of imamate and its governance …'(1)

2. Abu Hashim al-Ja'fari

Abu Hashim associated closely with Imam al-Hadi (a.s.) and Imam al-Hasan al-Askari (a.s.). He loved them excessively and composed many poems in their praise. He said in one of his poems:

"He (Allah) gave him all signs of imamate,

like Moses, and the cleaving of the sea, the hand, and the staff."(2)

3. Bakhtshu' the physician

He was the most famous physician at the age of Imam al-Askari (a.s.) and he was the special physician of the royal family. One day, the imam needed a physician to phlebotomize him, and so he asked Bakhtshu' to send him one of his disciples. Bakhtshu' sent for his disciple Batriq and ordered him to go to treat the imam. He said to him, 'The son of ar-Ridha asked me to send him someone to phlebotomize him. You go to him. He is more knowledgeable than every one under the sky. Beware not to object to him in all what he orders you of…'(3)

4. Ahmad bin Ubaydillah Bin Khaqan

One of the famous statesmen and politicians at the time of Imam Abu Muhammad (a.s.) said about the imam,

I have neither seen nor known in Surra Man Ra'a a man from the Alawids like al-Hasan bin Ali bin Muhammad bin ar-Redha, nor have I heard the like of his guidance, faith, chastity, nobility, and generosity near his family and near the rulers, among all the Hashimites

.A'yan ash-Shi'a -١

.A'lam al-Wara, p.٣٧٢ -٢

.Bihar al-Anwar, vol.٥٠ p.٢٦١ -٣

who preferred him to their important and old men, and also near the leaders, viziers, clerks, and all classes of people…'(۱)

۵. Ubayd bin Khaqan

He was one of the important politicians at that time. He said about Imam Abu Muhammad (a.s.),

'If the caliphate is removed from the Abbasids, no one from the Hashimites will deserve it except this man (he meant al-Hasan bin Ali al-Askari). He deserves it by his virtue, chastity, guidance, gravity, asceticism, worshipping, good morals, and righteousness…'(۲)

Ubayd did not believe in imamate. In fact, he was contrary to that, but the bright reality of Imam Abu Muhammad (a.s.) made him declare that the imam was the worthiest of the caliphate for the high qualities he had.

۶. Sheikh al-Mufid

Sheikh al-Mufid said, 'The imam after Abul Hasan Ali bin Muhammad (al-Hadi) was his son Abu Muhammad al-Hasan bin Ali for he had all high qualities and virtues and he was preferred to all people of his age. He deserved imamate and leadership for his incomparable knowledge, asceticism, perfect mind, infallibility, courage, generosity, and the many good deeds that took him close to Allah…'(۳)

۷. Ibn as-Sabbagh

Ali bin Muhammad al-Maliki known as ibn as-Sabbagh said, 'The qualities of our sire Abu Muhammad al-Hasan al-Askari show that he is a master, and a son of a master, that no one ever doubts or suspect his imamate. Know that if a good quality was sold, the seller was other than him and he was the buyer…. He was unique in his time with no equal, and he

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۱- Ibid., p.۳۲۵.

.Bihar al-Anwar, vol.۵۰, p.۳۲۷ -۲

.Al-Irshad -۳

was the one with no like. He was the master of the people of his time and the imam of the people of his age. His sayings were true and his deeds were praiseworthy. If the good people of his time were as a poem, he would be the main verse of that poem, and if they were organized as a necklace, he was the unique, middle pearl. He was the knight of knowledge with whom it was not possible to keep pace with, and he was the explainer of mysteries with whom it was not possible to argue. He was the revealer of facts by his true thinking, and the discloser of minutes by his sharp reason. He was the informed one in secrecy of the unseen. He was the high-born, of high soul and high essence…'(۱)

۸. Bin Shaharshub as-Sarawi

Abu Ja'far Rasheedudeen Muhammad bin Ali bin Shahrashub as-Sarawi said about the imam, 'He was al-Hasan bin Ali the guide, the subjugator of difficulties…. He was pure, free from any fault, trustee of the unseen. He was the essence of gravity with no blemish, humble, with a liberal hand, modest, true to his word … of little food, of much smiling, patient, the father of the (awaited) successor…'(۲)

۹. Ibn Shadqam

Ibn Shadqam, the genealogist, said, 'Al-Hasan al-Askari was a guiding imam, exalted master, and a pure guardian.'(۳)

۱۰. Ibn al-Jawzi

Ibn al-Jawzi said, 'The highest feature and characteristic that Allah had distinguished him (Imam al-Askari) with, and made unique to him, and as eternal aspect that time

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۱- Al-Fusool al-Muhimmah, p.۲۷۲.

۲- Manaqib Aal Abi Talib, vol.۴ p.۴۲۱.

۳- Zahrat al-Maqul…, p.۶۳.

would not wear out and tongues would not forget reciting and repeating was that Muhammad al-Mahdi (peace be on him) was his offspring that was created from him, and his son that was ascribed to him...'(١)

11. Ruknuddeen al-Husayni

Ruknuddeen al-Husayni al-Musili said, 'Imam Abu Muhammad al-Askari...his virtues, qualities, and charismata were uncountable...the highest quality that Allah had distinguished him with was that al-Mahdi (peace be upon him) was his son...'(٢)

12. Al-Yafi'iy

Al-Yafi'iy said, 'Sharif al-Askari Abu Muhammad al-Hasan bin Ali bin Muhammad bin Ali bin Musa bin Ja'far as-Sadiq was one of the twelve imams as the Shi'a believed and he was the father of the awaited imam (peace be on him)...'(٣)

13. Yusuf an-Nabahani

Yusuf bin Isma'yl an-Nabahani said, 'Al-Hasan al-Askari was one of the imams of our masters, the great Ahlul Bayt (a.s.), and one of their noble chiefs (may Allah be pleased with them). Ash-Shabrawi mentioned him in his book "al-Ittihaf Bihubil Ashraf" but he abbreviated his biography and mentioned no charm of his.

However, I myself witnessed a charm to him. In the year ١٢٩۶ AH I traveled to Baghdad from Kooy Sanjaq, one of the Kurd villages, where I was a judge, but I left it before I completed the specified period because of the high costs and drought which prevailed in Iraq that year. I travelled by a kalak, which was a means of water transportation.

When the kalak reached Samarra', which was the capital of the Abbasid caliphs, we liked to visit (the shrine of) Imam al-Hasan

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١- Tathkirat al-Khawas.

٢- Bahr al-Ansab, p.١٧.

.Mir’at al-Janan, vol.۲ p.۱۷۲ -۳

al-Askari. When I came to his holy tomb, something spiritual happened to me that nothing like it had ever happened to me…it was his charm. Then I recited, as many as I possibly could, verses from the Qur'an, supplicated Allah with some du'as, and left.'(۱)

Al-Arbali .۱۴

Allama Ali bin Eesa al-Arbali said about the imam, 'He was the knight of knowledge that was not possible to keep pace with him, and he was the explainer of mysteries that it was not possible to argue with him. He uncovered the facts by his true viewing, the discloser of minutes by his piercing insight, the knower - by the will of Allah - of the secrets of creatures, the informer - by the will of Allah - about the unseen, the informed - by Allah - about what had happened and what would happen, the inspired with the unseen matters, the noble in origin and soul and essence, the man of proofs, signs, and miracles …

The interpreter of verses, the confirmer of traditions, the heir of the good masters, the son of the imams, and the father of the awaited one. So look at the branch and the origin and think again and be sure that they were more brilliant than the sun, and brighter than the moon. If branches are good, surely the fruit will be good. Their (the imams') features and traditions are the eyes of history, and the headlines of conducts.

By Allah, I swear that whoever deems Muhammad as grandfather,

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۱- Jami' Karamat al-Awliya', vol.۱ p.۳۸۹.

Ali as father, Fatima as mother, the imams as fathers, and al-Mahdi as son is worthier of reaching the heaven with his highness and honor…. How can I count his virtues and news whereas my tongue is short and my eloquence is tired? So my tongue and eloquence come back tired from his high rank, and dwindle because of failure and inability…'(۱)

Al-Bustani .۱۵

Al-Bustani said, 'Al-Hasan al-Khalis bin Ali al-Hadi… they mentioned about him many characteristics that were well-known in the people of this house of the Talibites (۲)… perception and wisdom appeared in him since his early childhood…'(۳)

Khayruddeen az-Zarkali .۱۶

He said, 'Al-Hasan bin Ali al-Hadi bin Muhammad al-Jawad al-Hashimi: Abu Muhammad the eleventh imam to the Twelver Shi'a… he was paid homage as the imam after the death of his father. He was like his good ancestors in piety, asceticism, worshipping…'(۴)

Al-Abbas bin Nooruddeen .۱۷

Al-Abbas bin Nooruddeen al-Mekki said, 'Imam Abu Muhammad al-Hasan al-Askari… his lineage is more renowned than the moon in its fourteenth night. He and his father are known as al-Askari. As for his virtues, tongues cannot count…'(۵)

His Letters

point

Some letters of the imam disclose an important side of the religious life which was confused at that age. The following are some of his letters to his adherents:

To Isaaq An-Naysaburi .۱

Imam Abu Muhammad (a.s.) sent a letter to Isaaq bin Isma'yl an-Naysaburi saying in it,

May Allah protect us by His protection, and take care of you in all your affairs by His"
,favor. I understood your letter, may Allah have mercy on you. We

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.Kashf al-Ghummah, vol.۳ p.۲۲۳-۲۲۴ -۱

.Derived from Abu Talib the father of Imam Ali -۲

.Encyclopedia of al-Bustani, vol.۷ p.۴۵ -۳

.Al-A'lam, vol.۲ p.۲۱۵ -۴

.Nuzhat al-Jalees, vol.۲ p.۱۸۴ -۵

praise be to Allah and by His blessing, are people of a house who pity our followers and feel delighted for the succession of the favors of Allah on them, and feel happy for every blessing that Allah the Almighty endows them with. O Isaaq, may Allah endow you with all blessings, and endows the same on whoever is like you whom Allah has had mercy on and given insight like yours…. And may He determine Paradise for you….

And I say: Praise be to Allah as the best praise He has ever been praised with, and forever, for His mercy on you, His saving you from perishment, and smoothing your way from the obstacle. By Allah, it is an insurmountable, impassable, difficult obstacle with great distresses that had been mentioned in the first Books. At the time of the deceased (Imam al-Hadi), peace be on him, and at my time you had done some things that neither I was satisfied with you nor were you right in them.

O Isaaq, know well that whoever comes out of this world blind will be blind in the After-world and more astray. O Isaaq, it is not the eyes that become blind but the hearts that are in the chests. Allah says about the unjust, (He shall say: My Lord! why hast Thou raised me blind and I was a seeing one indeed? He will say: Even so, Our revelations came to you but you neglected them; and thus you shall be forsaken

this day).(١) Is there a sign greater than the excuse of Allah on His creation, His trustee in His earth, and His witness on His people .... after those who had abandoned his first fathers the prophets and his last fathers the guardians (peace and blessings of Allah be on them all). So where do you go astray and where do you go like beasts? You deviate from the truth and believe in falsehood and disbelieve in the blessings of Allah. Are you from those who believe in a part of the Book and disbelieve in the ?other? So what is the reward of him who does that, either you or other than you

It is but meanness in this life and eternal torment in the Afterlife. By Allah, it is the great disgrace! When Allah imposed on you, by His favor and mercy, the obligations, He did not impose them on you because He was in need of you, but out of His mercy on You - there is no god but Him - to distinguish the good from the bad, and to try what there was in your chests, and test what there was in your hearts so that you would compete for the mercy of Allah and that your positions in His paradise would be one better than another. He imposed on you Hajj, Umrah (minor hajj), prayer, zakat, fasting, and the following of the Ahlul Bayt (a.s.). He made to you a door by which you

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١- Qur'an, ٢٠:١٢٥-١٢٦.

open the doors of the other obligations and as a key to His way. Except for Muhammad (blessings of Allah be on him), and the guardians from his progeny, you would be confused like beast knowing nothing of the obligations. Is a town entered ?except from its gate

When Allah favored you by appointing the guardians after your prophet, He said, (This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion).(۱) He imposed on you rights for His guardians and ordered you to carry them out so that your wives, properties, foods, and drinks would be lawful to you. Allah said, (Say: I do not ask of you any reward for it but love for my near relatives),(۲) and know well that (whoever is niggardly, is niggardly against his own self; and Allah is Self-sufficient and you are the needy).(۳) There is no god but Allah, and my speech has become too long on what was for you, and what was .required from you

Except for that Allah wanted to complete his favor on you, you would neither see a line from me nor would you hear a word after the leaving of the deceased (Imam al-Hadi), peace be upon him, while you are in inadvertence to your end, and after my appointing Ibrahim bin Abdah to you, and after my book that Muhammad bin Musa an-Naysaburi had brought to you, and Allah is He whose help is

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۱- Qur'an, ۵:۳.

۲- Qur'an, ۴۲:۲۳.

۳- Qur'an, ۴۷:۳۸.

sought in any case. Beware of being unmindful towards Allah so that you shall be from the losers! Away with him he who turns his back to the obedience of Allah and does not accept the advice of His guardians! Allah has ordered you to obey Him, to obey His messenger, and to obey those in authority among you. May Allah have mercy your weakness and inadvertence, and make you patient with your affair. What has beguiled man from his Lord?! If mountains understood some of that which was in this book, they would crack and split because of the fear of Allah, and turn back to the obedience of Allah. Do whatever you like (so Allah will see your work and (so will) His Messenger and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did).(۱) Praise be to Allah, (the Lord of the worlds, and His blessings be on Muhammad and all his progeny."(۲

His letter to the people of Qum and Abeh .۲

Imam Abu Muhammad (a.s.) sent a letter, some parts of which were lost, to his Shi'a ,from the people of Qum and Abeh (Aveh) saying to them

Allah the Almighty with His generosity and kindness has favored His people with His" prophet Muhammad (a.s.) as a bearer of good tidings and a warner, and has made you succeed in accepting His religion, granted you with His guidance, and planted into the hearts of your past ancestors (may

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۱ - Qur'an, ۹:۱۰۵.

۲ - Tuhaf al-Uqool, p.۴۸۴-۴۸۶, Bihar al-Anwar, vol.۷۸ p.۳۷۴-۳۷۷, Rijal al-Kashshi, p.۳۵۴-
۳۵۷,.

He have mercy on them) and your living offspring (may He suffice and make them live long) the love of the pure progeny (of the Prophet). They, who had left, left on the way of righteousness, and the path of truth and success, and they went to the place of successors, got the fruits of what they had sowed, and found the result of what they had done previously....

Our intention is still firm, and our selves are satisfied with your good thoughts. The fixed relation between us and you is firm. It is a will that our ancestors and your ancestors had recommended, and a covenant that had been entrusted to our youth and your old men. They are still on their faith, and Allah has gathered us in close relationship, and close kinship. The Alim (peace of Allah be on him) said, 'A faithful is a brother of a faithful from his father and mother…"(١)

٣. His letter to Ali bin al-Husayn bin Musa bin Babwayh al-Qummi

Imam Abu Muhammad (a.s.) sent a letter to the famous jurisprudent Abul Hasan Ali bin al-Husayn bin Musa bin Babwayh al-Qummi, the distinct among the Shi'a, and the prominent personality in Hadith, jurisprudence, and the rest of the Islamic sciences. Imam Abu Muhammad (a.s.) said in his letter,

"Praise be to Allah the Lord of the worlds, and the end is for the righteous, the Paradise is for the monotheists, the Hell is for the atheists, and there should be no hostility except against oppressors, and there is no god but Allah the best of creators,

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١- Bihar al-Anwar.

.and blessing be on the best of His creation Muhammad and his pure progeny

O my sheikh, trustee, jurisprudent Abul Hasan Ali bin al-Husayn al-Qummi, may Allah be satisfied with you, and make from your progeny good children. I recommend you to fear Allah, offer prayers, and give zakat because no prayer is accepted from one who does not give zakat. I also recommend you to pardon others, suppress anger, continuously associate with kin, comfort brothers and try to carry out their needs at difficulty and ease, be patient, learn religion, be certain of things, undertake the (recitation of) Qur'an, behave with good morals, enjoin the good, and to forbid the wrong. Allah says, (There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people).(۱) I recommend .you to avoid all sins and vices

You are to keep on offering Night Prayer, for the Prophet (a.s.) had recommended Ali saying to him, 'O Ali, you are to keep on the Night Prayer.' He repeated that three times. Whoever disregards the Night Prayer is not from us. Act according to my recommendation and order my Shi'a to act according to that. Wait for deliverance, for the Prophet (a.s.) said, 'The best deed of my nation is the waiting for deliverance.' Our Shi'a shall be still in sorrow until my son, whom the Prophet (a.s.) brought good news about, shall appear. He will fill the earth with justice and fairness after it has

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۱- Qur'an, ۴:۱۱۴.

been filled with injustice and oppression. O my sheikh, be patient and order all my Shi'a to be patient; (Surely the earth is Allah's. He gives it as inheritance to whom He will and the end is (best) for the righteous).(١) Peace, mercy, and blessings of Allah be on you and on all our Shi'a, and Allah is sufficient for us; the best Protector is He, the best Patron, and the best Helper."(٢)

۴. His letter to one of his followers

One of the Shi'a wrote to Imam Abu Muhammad (a.s.) telling him about the disagreement between the Shi'a. The imam replied to him in this letter,

"Allah has addressed reasonable people... concerning me, people are in different classes; a discerning one is on the way of deliverance, keeping to the truth, clinging to the branch of the origin without being doubtful or suspicious, and finding no resort other than me. There is another class of people who do not take the truth from its owners; they are like a traveler in the sea. They are in turmoil whenever the sea waves are in turmoil, and are calm whenever the sea calms. Another class of people are those who have been overcome by Satan. They just resist the people of truth, and fight truth by falsehood out of envy. So let alone whoever goes right or left, because when a shepherd wants to gather his sheep, he gathers them with the least effort. Beware of showing off and panting after authority because they lead to perishment...'(٣)

۵. His Letter to Another one of his Followers

Imam

١- Qur'an, ٧:١٢٨.

٢- Rawdhat al-Jannat, vol.۴ p.٢٧٣-٢٧۴.

٣- Bihar al-Anwar, vol.٧٨ p.٣٧٠.

Abu Muhammad (a.s.) sent a letter to one of his followers expressing his grief for some rabble of the Shi'a who had deviated from the right path. He said,

"No one of my fathers had been afflicted like what I have been afflicted with the suspicions of this group… if this matter (imamate) was a matter that you had believed in and kept on it until a certain time and then stopped, then suspicion would be warranted, but if it (imamate) is continuous as long as the affairs of Allah are continuous, then what is the meaning of this suspicion?…'(1)

6. His letter to Abdullah al-Bayhaqi

Imam Abu Muhammad (a.s.) sent the following letter to Abdullah bin Hamdwayh al-Bayhaqi:

"I have sent Ibrahim bin Abdah so that the (other) districts and the people of your district pay my dues on you to him, and I made him my trust and agent before my followers there. Let them fear Allah and pay the dues and they have no excuse in not doing that or delaying it. May Allah not distress them for disobeying His guardians and may He have mercy on them and on you through my mercifulness to them, and Allah is Ample-giving, Generous."(2)

7. His letter about Ibrahim bin Abdah

Imam Abu Muhammad al-Askari (a.s.) had appointed Ibrahim bin Abdah as his agent to receive the legal dues and to spend them on religion and on the needy, and given him a letter mentioning in it his reliability and high position. Imam Abu Muhammad (a.s.) was asked whether this letter was written by him

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۱- Bihar al-Anwar, vol.۷۸, p.۳۷۲.

۲- Rijal al-Kashshi, p.۳۵۸.

,or not, and he replied

My letter that came to Ibrahim bin Abdah on appointing him as my agent to receive“ my rights from our followers there... yes, it was my letter written by my hand to him. I have appointed him to them in their country. It is true and not false. Let him fear Allah as He should be feared, and let them take out my rights and give them to him, for I have permitted him to do with them as required. May Allah give him success and save (him from failure.”(١

His Letter to his Followers .٨

:He sent this letter to some of his followers

May Allah gift you with asceticism in this life and success as He pleases, assistance“ for His obedience, protection from disobedience, guidance from deviation, and may He gather for us and for our followers the good of the two abodes (this life and the .(afterlife

I was informed of the disagreement of your hearts, and the divergence of your desires, and the incitement of Satan until he caused separation among you, disbelief in religion, attempting to destroy what your ancestors had built in the religion of Allah and proved the rights of His guardians. He (Satan) took you to the way of deviation, and away from the path of the truth, and so many of you receded as if you had not .read the Book of Allah and not understood any of His commands and prohibitions

,I swear that if your fools rely on their delusions and fabricate false traditions

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.Rijal al-Kashshi, p.٣٥٨ -١

they shall deserve torment, and if you are satisfied with that from them and do not deny it by your hands, tongues, hearts, and intentions, you shall be participants with them in what they have fabricated against Allah, His messenger, and the guardians after him. If it was not so, the people of az-Zabad would not lie in their claim, nor al-Mughirah in their disagreement, nor al-Kaysaniyyah on their man, nor other liars and the deviants who have turned away from us. Indeed, you are worse than them… and most of them were obliged to submit to the command of Allah, except some groups that if I want, I shall mention by their names…. Satan has overcome them and made them forget the remembrance of Allah, and whoever forgets the remembrance of Allah, Allah will throw him into Fire, and it shall be an evil abode.

This letter of mine is an authority on them, and an authority for your absentees on those of you present, except one who is informed and carries out his duty. I pray to Allah that He gathers your hearts on guidance, protect you by piety, and make you do what pleases Him, and peace, blessing, and mercy of Allah be on you.'(١)

٩. His Letter to one of his Adherents

Imam Abu Muhammad (a.s.) said in this letter to one of his followers:

"Every predestined thing would come true. Rely on Allah the Almighty and He will suffice you, and trust in Him and He will not disappoint you. You

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١- Ad-Durr an-Nadheem, p.٢٢۴.

have complained against your brother. Know well that Allah does not help in the disrupting of relations, and Allah is above any oppression of every oppressor. Whoever is oppressed surely Allah will help him, and Allah is Strong, Mighty. You have asked me to pray for you. May Allah the Almighty keep you safe, and be your helper and protector. I pray that Allah the Generous, Who has made you know His right and the right of His guardians, (the guardians) whom those besides you were ignorant of, that He does not remove from you any blessing He has endowed you with. He is the Patron, worthy of all praise.'(١)

١٠. His letter to one of his Shi'a adherents

One of the Shi'a wrote a letter to the imam complaining against an oppressor who oppressed and did him wrong. Imam Abu Muhammad (a.s.) replied to him:

"We content ourselves with (turning to) Allah, the Almighty, this day against every oppressor, wrongdoer, and envier. Woe unto whoever says something that Allah knows its opposite. How terrible is that which he shall meet from the Master of the Day of Judgment! Surely Allah the Almighty is the Helper and Assistant to the oppressed. Trust and rely on Him and He will relieve your distress and save you from the evil of every evildoer. May Allah do that for you and favor us with you; He is powerful over everything. May Allah overcome every oppressor this moment! No one, who wrongs and oppresses, shall be successful. Woe unto whoever is taken by the

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١- Ad-Durr an-Nadheem.

fingers of the oppressed! Do not be distressed but trust in Allah and rely on Him, and He will bring your deliverance soon. Surely Allah is with those who are patient and who (do good to others.'(١)

Words of Light

point

A good collection of maxims and wonderful words on different social and educational issues were transmitted from Imam Abu Muhammad (a.s.), and these are considered to be from the treasures of the Islamic literature. Here we present to readers some of :the imam's wonderful sayings

(.The Preference of The Ahlul Bayt (a.s

,Imam Abu Muhammad (a.s.) said

We have ascended to the peaks of truth by the feet of prophethood and" guardianship, and lit the seven ways with the banners of magnanimity. We are lions of battles, sources of generosity. Sword and pen are among us now, and the banner of praise and knowledge later on. Our grandsons are the successors of religion, allies of certainty, lamps of nations, and the keys of generosity. A generous one has put on the garment of choice for the loyalty that we have known in him, and the Holy Spirit in the Heavens, and he tasted from our gardens early fruits. Our Shi'a are the rescued party, and the pure group. They have been as a dress and protection for us, and assistance against oppressors.... Springs of life will gush out for them after flames of '...Fire... and all bad years

Sheikh al-Majlisi commented on these statements by saying, 'This is absolute wisdom, and an ample blessing that even deaf ears can hear and high

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.Ad-Durr an-Nadheem, p.۲۲۵ -۱

(mountains shake for. Peace and blessings of Allah be on them...'(1)

The imams of the Ahlul Bayt (a.s.) had a very high position near Allah, Who had endowed them with virtues and knowledge that no one of the human beings other than them had ever been endowed with. Allah had made them the guides to His contentment, and the leaders to His obedience. They all were and are lamps to nations and keys of generosity in this life, and in the afterlife they will be the intercessors and bearers of the banner of al-Hamd (praise), and Allah has given them .the Highest Paradise

His Recommendation To His Adherents

,Imam Abu Muhammad (a.s.) preached and advised his Shi'a by saying

I recommend you to fear Allah, be pious in your religion, strive for Allah, be truthful in" speaking, give deposits back to their owners, whether he be good or evil, increase prostration, and to be good to neighbors. By these (principles) Muhammad (a.s.) came with his mission. Associate with your kin, attend their funerals, visit their sick, and carry out their rights, for if anyone of you is pious in his religion, truthful in his speech, he gives deposit back to its owner, and treats people kindly, then it shall be said about .him: "this is a Shi'a", and this shall please me

Fear Allah, be good and do not be bad! Attract every love to us, and keep any obscenity away from us, because whatever good is said about us we deserve it, and whatever bad is said about

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.Bihar al-Anwar, vol.٧٨ p.٣٣٨ -١

us is not in us. We have a right in the Book of Allah, kinship to the messenger of Allah, and purification from Allah that no one other than us claims but a liar. Mention Allah excessively and remember death! Recite the Qur'an and send peace and blessings on the Prophet (a.s.), because the sending of blessings on the Prophet (a.s.) has ten good deeds. Keep in mind what I have recommended to you! I pray to Allah to protect you (I bid you farewell), and send peace on you.'(1)

A Valuable Advice

Imam Abu Muhammad (a.s.) said,

"Avoid begging people as long as you can tolerate, for every day has a new goodness. Insisting on asking others deprives one of his gravity except when a door may be opened to you for a good entrance. And how close slapping is to a rash one! Jealousy might be a kind of the manners of Allah the Almighty. Luck has degrees, so do not hasten towards a fruit that it is not ripe yet because it is picked only at its time. He, Who manages your affairs, is more aware of the time that is good for you (to pick the fruit). Trust in His experience in your affairs and do not hurry for your needs at the beginning of your time, as then your heart may be distressed and despair may overcome you. Know that coyness has a certain extent and if it is exceeded, it shall turn to weakness; generosity has a certain

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1- Bihar al-Anwar, vol.۷۸ p.۳۷۲.

extent and if it is exceeded, it shall be extravagance; economy has a certain extent, and if it is exceeded, it shall be stinginess; and courage has a certain extent and if it exceeded, it shall be recklessness...’(١)

Preaching

Imam Abu Muhammad (a.s.) often and always advised his companions, reminded them of the afterlife, and warned them against the sedition and deception of the worldly life. Once, he said,

“You are in short lives, and few days, and death comes unexpectedly. Whoever sows good shall harvest happiness, and whoever sows evil shall harvest regret. Every sower shall reap what he has sowed. No slow one is preceded by his luck, and no careful one gets what has not been determined for him. Whoever is given good, Allah has given him that, and whoever is saved from an evil Allah has saved him from it.’(٢)

Pondering On Allah

Imam Abu Muhammad (a.s.) said,

“Worship is not abundant fasting and praying, but worship is abundant pondering; it is the continuous thinking of Allah.’(٣)

In his traditions, the imam established the bases of faith in Allah, and the most important one of which was thinking of Allah, and pondering on His wonderful creation because that would lead man to the absolute faith in Allah, the Great Creator.

Wisdom of Fasting

Imam Abu Muhammad (a.s.) said, ‘Allah has imposed fasting so that the wealthy might suffer hunger and be kind to the poor.’(٤)

Dispraising The Hypocrites

Imam Abu Muhammad (a.s.) said, ‘What a bad man he is who has two faces and two tongues! He praises his brother

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۱- Nuzhat an-Nadhir, p.۵۰-۵۱.

۲- Bihar al-Anwar, vol.۷۸ p.۳۳۸.

۳- Ibid., p.۳۷۳.

۴- Kashf al-Ghummah, vol.۳ p.۱۹۳, Man La Yahdhuruhu al-Faqih, vol.۲ p.۴۳.

when he is present and eats his flesh (backbites him) when he is absent. He envies him if he is given (becomes in good state), and betrays him if he is afflicted.' (1)

Pious And Impious

Imam Abu Muhammad (a.s.) said, 'The love of the pious to the pious is a virtue for the pious, the hatred of the impious towards the pious is a merit for the pious, and the hatred of the pious towards the impious is disgrace for the impious.' (2)

Wonderful Short Maxims

The following are some of the wonderful maxims transmitted from Imam Abu Muhammad al-Askari (a.s.). He said,

1. "If fate is inevitable, then for what purpose is supplication (of man to other than Allah)?"

2. "A believer is a blessing for a believer and an authority on an unbeliever."

3. "The heart of a fool is in his mouth, and the mouth of a wise man is in his heart."

4. "Anger is the key to every evil."

5. "A spiteful one is the least comfortable."

6. "The most pious of people is he who refrains before suspicion. The most worshipful of people is he who keeps on obligations. The most ascetic one is he who refrains from unlawful things. The best mujtahid is he who refrains from sins."

7. "Let no secure livelihood make you too busy to perform an obligatory deed.'

8. "He, who exceeds in something, is like one who lacks that thing."

9. "Whenever a mighty one gives up the truth, he becomes low, and whenever a low one keeps to it, he becomes mighty."

10. "The

.Bihar al-Anwar, vol.۷۸ p.۳۷۳ -۱

.Al-Majalis as-Saniyyah, vol.۲ p.۶۶۳ -۲

friend of an ignorant is always tired.”

١١. “There are two qualities such that there is no quality above them; faith in Allah and the serving of brothers.”

١٢. “The impertinence of a child in childhood before his father makes him undutiful in adulthood.”

١٣. “It is not from politeness to show joy before a distressed person.”

١٤. “Better than life is that, which if you lose, you shall hate life, and worse than death is that which if comes to you, you shall love death.”

١٥. “Taming an ignorant person and preventing a person with unchanging habits from those habits are as a miracle.”

١۶. “Humbleness is a blessing that is not envied.”

١٧. “Do not be generous to someone with what may be heavy on him.”[1]

١٨. “He, who advises his brother secretly, does him good, and he, who advises him openly, does him wrong.”

١٩. “How bad from a faithful it is when he has a desire a thing that degrades him.”

٢٠ “It is sufficient in order for you to be polite that you avoid what you hate in others.”

٢١. “Beware of every silent, intelligent one.”

٢٢. “If all the people of this world were intelligent, the world would be ruined.”

٢٣. “The weakest of enemies in cunning, is he who shows his enmity.”

٢۴. “The best of your brothers is he who forgets your wrong against him, and remembers your kindness to him.”

٢۵. “Good figure is apparent beauty, and good mind is hidden beauty.”

۲۶. “He, who is friendly with Allah, feels aversion towards people.”

۲۷. “He, who does

p: ۶۵

۱- Because that someone finds that he has to answer with the same.

not regard people, does not regard Allah.”

۲۸. “Vices have been put in a house whose key is lying.”

۲۹. “When hearts are active, put into them, and when they detest, bid them farewell.”

۳۰. “Following after one from whom you hope is better than remaining with one from whose evil you do not feel safe.”

۳۱. “Ignorance is an enemy and discernment is authority, and he, whom patience does not make suffer agonies of anger, shall not feel the ease of heart.”

۳۲. “The gift of a generous one makes you beloved to him, and the gift of a mean one makes you low to him.”

۳۳. “Whoever is such that piety is his habit, and virtues are his garments, shall be victorious over his enemies by his good praise, and shall be fortified against defects by his good mention.”

۳۴. “He, who praises an undeserving one, becomes as an accused person.”

۳۵. “No one knows (the reality of) a blessing except the grateful, and no one is grateful to a blessing except the knowing.”

۳۶. “Staying up makes sleep more pleasant, and hunger makes food more delicious.”

۳۷. “Reaching Allah the Almighty is a journey that is not achieved except by riding at night.”(۱)

۳۸. “He, who does not know how to prevent, does not know how to give.”

۳۹. He said to al-Mutawakkil, the Abbasid caliph, “Do not expect good will from one whom you have offended, or loyalty from one whom you have betrayed, or sincerity from one whom you have suspected, because the hearts of others towards

.Spending the night with worshipping –١

you are like your heart towards them.”

۴۰. “It is from ignorance to laugh with no reason.”

۴۱. “The speech of Allah has preference over all speeches, just as He holds preference over His creation. And our speech has preference to the speech of people, just as our preference over them.”

۴۲. “It is from humbleness to greet everyone you pass by, and to sit in other than the distinctive place in a meeting.”

۴۳. “The worthiest people of (your) love are those who comfort you.”

۴۴. “From the disasters that break one’s back is a neighbor who, if sees a good deed, conceals it, and if sees a bad deed, spreads it.”

۴۵. “(In the name of Allah, the Beneficent, the Merciful) is closer to the greatest Name of Allah than the iris of the eye to its white.”

۴۶. “Do not dispute with others so that you lose your gravity, and do not joke so that it is dared against you.”

۴۷. “Whoever is satisfied to sit in other than the distinctive place in a meeting, Allah and His angels send blessings on him until he leaves the meeting.”

۴۸. “Polytheism in people is more inconspicuous than the creeping of ants on a black cloth in a dark night.”

۴۹. “Hearts have ideas from fancy, while minds shake and get more knowledge out of experiments, and taking lessons leads to reasonability.”

۵۰. “Predominant fates are not prevented by struggling (against them), and determined livelihoods are not gained by greediness and requesting… submit yourself to fates and know that

".you shall not get except what has been determined for you

With the Holy Qur'an

point

The infallible imams of the Ahlul Bayt (a.s.) paid excessive attention to the interpretation (tafsir) of the Holy Qur'an. Each one of them had a school of tafsir, and they were definitely the most aware of the contents of the Qur'an and all its sciences. The master of the pure progeny, Imam Ali (a.s.) was, among all the Prophet's companions, the most aware of the facts and minute details of the Qur'an, its muhkam (clear) verses and mutashabih (ambiguous) verses, and he knew when and .where each verse was revealed

As for Imam Abu Muhammad al-Hasan al-Askari (a.s.), he was one of the masters of interpreters. A special tafsir known as "tafsir Imam al-Askari" was transmitted from :him. Here we mention in brief some holy verses that the imam had interpreted

١. Abu Hashim al-Ja'fari said, 'Once, I was with Abu Muhammad (a.s.) and asked him about this saying of Allah: (Then We gave the Book for an inheritance to those whom We chose from among Our servants; but of them is he who wrongs himself, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission).(١) He said, 'It has been revealed about the progeny of Muhammad (a.s.). One, who wrongs himself, is the one who does not acknowledge the imam, and one who takes a middle course is the one who acknowledges the ,imam

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١- Qur'an, ٣٥:٣٢.

and one who is foremost in deeds of goodness by Allah’s permission is the imam.’

My eyes shed tears and I thought to myself of what Allah had given to the progeny of Muhammad (a.s.). The imam looked at me and said, ‘How great is that which your self told you about the great importance of the progeny of Muhammad! Thank Allah for He has made you love them! You shall be called with them on the Day of Resurrection when every human being shall be called with his imam. Be delighted Abu Hashim! You are in good state.’(۱)

۲. Muhammad bin Salih al-Armani asked Imam Abu Muhammad (a.s.) about this verse (Allah effaces and establishes what He pleases, and with Him is the basis of the Book)(۲) and he replied, ‘Does Allah efface but what has been established, and does He establish but what has been not existent?...The Almighty is far above all things. He is Aware of all things before their existence, the Creator when there was no creation, the Reckoner.’ Muhammad bin Salih said to the imam, ‘I bear witness that you are the authority of Allah and His guardian, and you are on the true path of Imam Ameerul Mu’minin.’(۳)

۳. Muhammad bin Salih al-Armani asked Imam Abu Muhammad (a.s.) about this saying of Allah (Allah's is the command before and after)(۴) and the imam said, ‘The command is His before He issues it, and the command is His after He commands as He wills.’

p: ۶۹

۱- Ath-Thaqib fil-Manaqib by al-Jirjani, p.۲۴۱-۲۴۲.

۲- Qur'an, ۱۳:۳۹.

۳- Ath-Thaqib fil-Manaqib by al-Jirjani, p.۲۴۲, Kashf al-Ghummah, vol.۳ p.۲۰۹.

۴- Qur'an, ۳۰:۴.

I said to myself, 'This is the saying of Allah (Surely His is the creation and the command; blessed is Allah, the Lord of the worlds).(1)' The imam looked at me, smiled, and then said, '(His is the creation and the command; blessed is Allah, the Lord of the worlds).'(2)

4. Abu Hashim said, 'I was with Abu Muhammad (a.s.) when ibn Salih al-Armani asked him about this verse, (And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes, we bear witness).(3) Abu Muhammad (a.s.) said, 'The knowing was proved and they forgot that situation, but they will remember it, and without that no one would know who his creator and provider is.'

I was astonished with myself at the great favors Allah had endowed His guardian (Imam Abu Muhammad) with and the great task He had entrusted him with. Abu Muhammad turned to me and said, 'O Abu Hashim, the matter is greater and more astonishing than what you have been astonished at. What do you think about some people whom whoever acknowledges, acknowledges Allah, and whoever denies, denies Allah? There is no believer that does not believe in them and is not certain in knowing them.'(4)

5. Sufyan bin Muhammad as-Sayfi said, 'I wrote to Abu Muhammad (a.s.) asking him about the "waleejah" (friend or protector) mentioned in this saying of Allah, (and take none for friends

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1- Qur'an, 7:54.
2- Kashf al-Ghummah, vol.3 p.210.
3- Qur'an, 7:172.
4- Kashf al-Ghummah, vol.3 p.210.

and protectors except Allah, His Messenger, and the believers).(۱) I said with myself: ’?‘Whom does he think the “believers” are here

His reply came to me saying, ‘The “waleejah” are those who are proper for the “guardianship”. Your self (nafs) spoke to you asking who were meant by the “believers” in this verse. They are the imams who believe in Allah, and namely we are ’.”those “believers

The Tafsir Ascribed To Him

The tafsir called Tafsir al-Askari was ascribed to Imam Abu Muhammad al-Hasan al-Askari (a.s.) but suspicions were aroused about it; some proved it was his and some .others denied that. Here we should have a stop to ponder on it

Those Who Depended On This Tafsir

Some of the great ‘Ulama’ of the Twelver Shi’a depended on this tafsir and believed certainly it was Imam Abu Muhammad’s tafsir. The following are the names of some :’of those ‘Ulama

(Shaikh as-Saduq(۲ .۱

(Shaikh at-Tabarsi(۳ .۲

(Al-Muhaqqiq al-Kurki(۴ .۳

(The Second Martyr(۵ .۴

(Muhammad Taqiy al-Majlisi(۶ .۵

(Ibn Shahrashub(۷ .۶

(Al-Muhaqqiq Agha Buzurgh(۸ .۷

These great men did not suspect that this tafsir was falsely ascribed to Imam al-Askari and believed it was really his.

The Sanadof This Tafsir

The sanad(٩) of this tafsir was mentioned in the beginning of the book (Tafsir al-Askari) as the following:

Muhammad bin Ali bin Muhammad bin Ja'far bin Daqqaq said,

"The two jurisprudent sheikhs Abul Hasan Muhammad bin Ahmad bin Ali bin al-Hasan bin Shathan and Abu Muhammad Ja'far bin Muhammad bin Ali al-Qummi told me from Abul Hasan Muhammad bin al-Qassim al-Astrabadi the interpreter and preacher that Abu Ya'qub Yusuf bin Muhammad bin Ziyad and Abul Hasan

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١- Qur'an, ٩:١۶.

٢- Man La Yahdhuruhu al-Faqih.

٣- Al-Ihtijaj.

۴- He permitted this tafsir for Safiyuddeen.

۵- Al-Munyah.

۶- Sharh al-Mashyakhah.

٧- Al-Manaqib.

٨- Ath-Tharee'ah, vol.۴ p.٢٨۵.

٩ - Sanad is the chain of authorities or narrators as an essential part of the transmission of a tradition.

Ali bin Muhammad bin Sayyar, who were from the Twelver Shi'a, said, 'Our parents were Twelver Shi'a. The Zaydites were prevailing in Astrabad. We were under the rule of al-Hasan bin Zayd al-Alawi called as ad-Da'iy ilal-Haqq.(١)

He was the imam of the Zaydites. He often listened to them (the Zaydites) and killed people according to their slanders. We feared for ourselves, and so we resorted with our families to Imam Abu Muhammad al-Hasan bin Ali bin Muhammad the father of al-Qa'im (Imam al-Mahdi) (peace be on him).

We asked permission to visit the imam. When he saw us, he said, 'Welcome to the two comers to us, and resorters to our protection. Allah has accepted your efforts, calmed your fear, and relieved you from your enemies. Go (back) and feel safe about yourselves and properties!' We were astonished at his saying, though we did not doubt the truthfulness of his speech. We said, 'O Imam, what do you order us to do on our way until we get to the country that we had got out of? How shall we enter that country which we had fled from, and the ruler searched for us and his threatening against us was severe?'

He (peace be on him) said, 'Leave your these two sons with me and I will teach them the knowledge that Allah will honor them with. As for you, do not pay attention to the slanderers nor to the threat of the ruler, because Allah the Almighty will end

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١- Ibn an-Nadeem said in al-Fihrist p.٢٧۴ that al-Hasan bin Zayd ruled in Tabaristan in ٢۵٠AH and died in ٢٧٠AH.

it with happiness and bring them to your intercession with him whom you had run away from…'

Abu Ya'qub and Abul Hasan said, 'They (their fathers) obeyed what they were ordered of and left, but they left us there. We often visited him (the imam) and he met us with the kindness of fathers and close relatives. One day, he said to us, 'If the news of the satisfaction of your fathers and the disgrace of their enemies by Allah comes to you and my promise to them comes true, I shall thank Allah by teaching you the interpretation of the Qur'an and some traditions of Muhammad's progeny (a.s.) so that Allah will exalt you.'

We became delighted at that and said, 'O son of the messenger of Allah, then we shall learn all sciences and meanings of the Qur'an.'

He said, 'No! (Imam) as-Sadiq taught some of his companions what I want to teach you.'

They became delighted and said, 'O son of the messenger of Allah, you have had all knowledge of the Qur'an.'

He said, 'I have had much good, and have been granted great virtue, but nevertheless it is less than the least part of the Qur'an's knowledge. Allah the Almighty says, (Say: Though the sea became ink for the Words of my Lord, verily the sea would be used up before the words of my Lord were exhausted, even though We brought the like thereof to help),(۱) and (And if all the trees in the earth were pens,

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۱- Qur'an, ۱۸:۱۰۹.

and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted).(۱) This is the knowledge and meanings of the Qur'an and the wonders it has. What amount do you think I have taken from all this Qur'an?'

We said, 'But even this amount that you have taken, Allah has preferred you by it to all those who do not possess the like of your knowledge, and do not understand like your understanding.'

We did not leave him until a messenger came to us from our fathers with a letter saying that al-Hasan bin Zayd al-Alawi killed some man and confiscated his properties after the slander of those Zaydites. Then letters came to him from different countries and villages written by the Zaydites scolding and blaming him and saying that the killed man was the best one of the Zaydites in the Earth and that those few Zaydites who had petitioned against him did so just because of his virtue and wealth. Al-Hasan bin Zayd thanked those people and ordered to cut the noses and ears of those Zaydites (who had petitioned), and some of them were mutilated and others ran away. Al-Hasan bin Zayd felt very sorry and he repented, and paid great monies as charity after he gave back the properties of the killed man to his heirs, and gave them much more than the specified blood money. He asked them to pardon him and they said to him, 'As for the

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۱- Qur'an, ۳۱:۲۷.

blood money, we exempt you from it, but as for the blood, it is not ours but it is the killed man's blood and Allah is the Judge.' Al-Hasan bin Zayd vowed for the sake of Allah that he would not interfere with the beliefs of people.

It was mentioned in the letter of our fathers that al-Hasan bin Zayd sent to us one of his trusted men with his letter that was sealed with his seal assuring that we would be safe and that our properties would be given back to us, and that he would recompense the harms and losses we had met. We shall go back to our country according to his promise.

Imam Abu Muhammad (a.s.) said, 'Allah's promise is true.'

On the tenth day, a letter came to us from our fathers saying that al-Hasan bin Zayd had carried out all his promises and permitted us to keep to the great-blessed imam whose promise was true. When the imam knew that, he said, 'This is the time to carry out my promise of teaching you the interpretation of the Qur'an. I have prepared something everyday for you to write down. Keep to me and be mindful of the good luck of happiness that Allah has given you.'

The first thing he dictated to us was traditions about the preference of the Qur'an and of its people, and then he dictated to us the tafsir. We wrote down throughout the period of our staying with him. It was seven years,

’...and every day we wrote down as much as we could

Defects

:This tafsir was criticized in that it had some defects

Firstly, it was accused of being weak in its credibility. From the chain of narrators, there was Muhammad bin al-Qassim al-Mufassir al-Astrabadi who was weak. Ibn al-Ghadha’iri said, ‘Muhammad bin al-Qassim al-Mufassir al-Astrabadi was weak and a liar. Abu Ja’far bin Babwayh narrated from him. A tafsir was transmitted from him that he had narrated from two unknown men, one called Yusuf bin Muhammad bin Ziyad and the other was Ali bin Muhammad bin Yasar, from their father from Abul Hasan the Third (Imam al-Hadi) (a.s.), and the tafsir was written down by Sahl ad-Dibaji from his (father.’(١

What was mentioned by al-Ghadha’iri can be refuted in some ways: first, he mentioned that this tafsir was narrated by Yusuf bin Muhammad bin Ziyad and Ali bin Muhammad bin Yasar from their father. This is a mistake because they did not narrate it from their father, but they narrated it without an intermediary from Imam Abu Muhammad (a.s.). Second, Ibn al-Ghadha’iri ascribed this tafsir to Abul Hasan the Third (a.s.) whereas it was ascribed to Imam Abu Muhammad al-Askari (a.s.). Third, He said that this tafsir was authored by Sahl ad-Dibaji from his father. This is very odd because Sahl was not mentioned among the chain of narrators of this tafsir. Anyhow, .what al-Ghadha’iry mentioned in weakening this man cannot be depended on

Sayyid al-Khu’i said, ‘No one of the past scholars

.Mu’jam Rijal al-Hadith, vol.١٧ p.١٧٣ -١

mentioned the reliability of Muhammad bin al-Qassim. Even Sheikh as-Saduq, who mentioned many traditions from him without an intermediary, did not mention that he was weak… The right thing is that this man was an unknown, whose reliability nor weakness was proven,[1] and therefore one cannot depend on his narrations.

In addition, al-Mufassir al-Astrabadi narrated this tafsir from Yusuf bin Muhammad bin Ziyad and Ali bin Muhammad bin Yasar who both were unknown and unreliable in their narrations from Imam Abu Muhammad (a.s.), as Sayyid al-Khu'i says.[2]

Second, this tafsir is weak and full of defects which means that it is not true to ascribe it to Imam al-Askari (a.s.), and whoever looks into it thinks with no doubt that it was falsely ascribed to the imam, Sayyid al-Khu'i says.

Third, Imam Abu Muhammad (a.s.) was surrounded by a large number of intelligence officers, security forces, and policemen of the Abbasid government that prevented the Shi'a from associating with him, so how could these two persons frequent him for seven years without being prevented from visiting him?

Fourth, the care of the imam for these two men and his asking their fathers to leave them with him to teach them the knowledge that Allah would honor them with, as mentioned in the beginning of the book, though they were unknown, would be doubted somehow. Would it not be better for the imam to favor the great 'Ulama' and jurisprudents of his Shi'a with this honor?

Anyhow, it is certain that this tafsir was not

۱- Mu'jam Rijal al-Hadith, vol.۱۷, p.۱۷۴.

۲- Mu'jam Rijal al-Hadith, vol.۱۲ p.۱۵۹.

Imam Abu Muhammad's but it was fabricated and ascribed to him. In addition to the defects it has, it is not eloquent in many of its chapters, and of course, this does not fit the imam who had been endowed with wisdom and eloquence, and he was the most eloquent man in his time. So how could this tafsir, which had no feature of eloquence, be ascribed to this great imam? Besides that, it has some traditions that have .excessiveness, as I think, and this was too far from the imam's (a.s.) character

His Traditions and Jurisprudence

point

Historians agreed unanimously that Imam Abu Muhammad (a.s.) was the richest scientific personality in his talents at his time, and no one was ever comparable to him in virtue and knowledge. Historians said, 'He was the highest authority for jurisprudents in taking the rulings of the Shariah and the principles of religion. They put forward to him books of Hadith and jurisprudence, and if he permitted these books, they would act according to them. Once, a book written by Ahmad bin Abdullah bin Khanibah was offered to him. He read it and then said to his companions, 'It is (true. Act according to it!'(١

The Interest of The 'Ulama' In His Traditions

Ulama' and narrators paid a lot of attention to his traditions, for they were the truest' narrations of his time. And at the same time they were from the definite Sunnah that must be followed according to the belief of the Twelver Shi'a. The following are some of the traditions transmitted from

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.Falah as-Sa'il -١

:(.Imam Abu Muhammad al-Askari (a.s

۱. Al-Hafidh (memorizer) al-Balathari narrated from his companions saying, 'Al-Hasan bin Ali bin Muhammad bin Ali bin Muhammad bin Ali bin Musa, the imam of his age for the Shi'a, narrated from his father Muhammad bin Ali al-Mahjub, from his father Ali bin Musa ar-Redha, from his father Musa bin Ja'far al-Murtadha, from his father Ja'far as-Sadiq, from his father Muhammad bin Ali al-Baqir, from his father Ali bin al-Husayn as-Sajjad (Zaynol Aabidin), from his father, al-Husayn bin Ali, from his father Ali bin Abu Talib the master of guardians, from Muhammad bin Abdullah the master of prophets, from Gabriel the chief of the angels that Allah said, 'It is Me, Allah that there is no god but Me. Whoever acknowledges monotheism to Me shall enter into My fort, and whoever enters into My fort shall be safe from My torment.'(۱)

۲. Ibn al-Jawzi said, 'He (Imam al-Hasan al-Askari) referred this tradition to his father from his pure fathers. My grandfather showed him a tradition in his book called Tahrim al-Khamr (prohibition of wine). I quoted this tradition and I swear by Allah that I heard him saying: I swear by Allah that I heard Abu Abdullah al-Husayn bin Ali saying: I swear by Allah that I heard Abdullah bin Ata al-Harawi saying: I swear by Allah that I heard Abdurrahman bin Ubayd al-Bayhaqi saying: I swear by Allah that I heard Abu Abdullah al-Husayn bin Muhammad ad-Daynawari saying: I swear by Allah that I

۱- A'yan ash-Shi'a, vol.۴ p.۳۰۸-۳۰۹.

heard Ahmad bin Abdullah ash-Shi'iy saying: I swear by Allah that I heard Abu Muhammad bin Ali bin Muhammad saying: I swear by Allah that I heard my father Ali bin Musa ar-Redha saying: I swear by Allah that I heard my father Ja'far saying: I swear by Allah that I heard my father Muhammad saying: I swear by Allah that I heard my father al-Husayn bin Ali saying: I swear by Allah that I heard Ali bin Abu Talib saying: I swear by Allah that I heard Muhammad (a.s.) saying: (I swear by Allah that I heard Gabriel saying:) I swear by Allah that I heard Michael saying: I swear by Allah that I heard Israfel saying: I swear by Allah… that I heard Allah saying: "A drinker of wine is like a worshiper of idols."

Abu Nu'aym al-Fadhl bin Dakeen said, 'This is a true tradition narrated by the pure progeny and narrated by some men from the messenger of Allah (a.s.).'(١)

Traditions On Religious Rulings

Narrators narrated many traditions on religious questions that Imam Abu Muhammad (a.s.) was asked about. Worth mentioning is that these traditions came through letters which showed the great pressure that the imam was surrounded with by the Abbasid government, where 'Ulama' could not associate with him except through correspondence. The following are some of those questions:

١. Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad (a.s.) asking him about the specified quantity (of water) that a dead one should be washed with. It was narrated that a junub(٢)

١- Mir'at az-Zaman, vol.۶ p.١٩٢.
٢- A ritually impure person.

should wash with six rotls of water, and a menstruating woman with nine rotls, so ?what would be the limit of water for a dead person to be washed with

Imam Abu Muhammad (a.s.) replied, 'A dead should be washed until he would be pure, '.insha'Allah

Abu Ja'far as-Saduq said, 'This reply is with me among a collection of replies by his (handwriting (peace be upon him) in a book.'(۱

This reply shows that there is no limit in the water that a dead person should be .washed with, but he should be washed until he becomes pure

۲. Ibrahim bin Mahziyar wrote to Abu Muhammad al-Hasan (a.s.) asking him about offering prayer in (clothes dyed with) kermes and saying that his companions refrained from offering the prayer in it. Imam Abu Muhammad (a.s.) replied, 'There is (no problem in it at all, and praise be to Allah.'(۲

۳. Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad al-Hasan bin Ali (a.s.) asking him, 'A man died and he had ten days of qadha(۳) fasting that he had to perform before his death. He left two successors (children). Is it possible for each one '?of his successors to fast for five days

(The imam (a.s.) replied, 'His elder successor is to fast for ten days, insha'Allah.'(۴

۴. Ibrahim bin Mahziyar wrote to Imam Abu Muhammad (a.s.): "O my master, your mawla(۵) Ali bin Mahziyar had recommended the hajj to be performed on behalf of him from (the revenue of) a garden… twenty Dinars every years, and

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۱- Man La Yahdhuruhu al-Faqih, vol.۱ p.۸۶, al-Istibsar, vol.۱ p.۱۹۵, at-Tahthib, vol.۱ .p.۱۲۲

۲- .Man La Yahdhuruhu al-Faqih, vol.۱ p.۱۷۱

۳- Qadha' means the performing of obligations out of their specified time, whereas .ada' is the performing of obligations within their times

۴- Man La Yahdhuruhu al-Faqih, vol.۲ p,۹۸, at-Tahthib, vol.۱ p.۴۰۲, al-Istibsar, vol.۲ p.۱۰۸.

۵- Mawla is an adherent to some person, or a freed slave who is still adherent to his master. Mawali is the plural form.

since the way of Basra was blocked, costs became doubled for people so that twenty dinars were not enough (for the hajj). Some others of your mawlas recommended two (performances of) hajj instead.'

The imam (a.s.) replied, 'You make (the costs of) three seasons of hajj in two, if wills Allah the Almighty.'(1)

5. Ali bin Muhammad al-Hudhayni wrote to Imam Abu Muhammad (a.s.) saying, 'My cousin has recommended a hajj to be performed on behalf of him with fifteen dinars every year, and this is not enough. What do you order me to do?'

The imam (a.s.) replied to him, 'You make (the costs of) two (seasons of) hajj in one. Allah is Aware of that.'(2)

6. Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad al-Hasan bin Ali (a.s.), 'Is the witness of the execution of a dead person accepted when he claims that the dead person has a debt on some one if there is another reliable witness?'

Imam Abu Muhammad (a.s.) replied, 'If another reliable man witnesses with him, then the claimer has to take an oath.'

In replying to another letter like this, the imam (a.s.) said, 'Yes, after taking an oath.'(3)

7. Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad (a.s.) saying, 'Some man made a will to his children, some of whom are adults and some are young children. Is it possible for the adults to execute their father's will and pay his debts before the young children come to age?'

Imam Abu Muhammad (a.s.) replied, 'Yes, the adults

1- Man La Yahdhuruhu al-Faqih, vol.2 p.272.

2- Man La Yahdhuruhu al-Faqih, vol.2 p.272.

3- Ibid., vol.3 p.44.

have to pay their father's debt and not to delay it for that (until the others come to age).'(1)

8. Muhammad bin al-Hasan as-Saffar (may Allah be pleased with him) wrote to Abu Muhammad al-Hasan bin Ali (a.s.), 'Some man guards caravans in frightening places without the permission of the ruler. They (the men of the caravans) agree with him to give him a certain amount. Is it permissible for him to take (wage) from them?'

The imam (a.s.) replied, 'If he hires himself for a specified wage, he can take his right, insha'Allah.'(2)

9. Muhammad bin al-Hasan as-Saffar (may Allah have mercy on him) wrote to Abu Muhammad al-Hasan bin Ali (a.s.), 'Some one bought a house, and there was another house (floor) on this house. Would the upper house be included in the lower house?'

Imam Abu Muhammad (a.s.) replied, 'He could not possess except what he had bought with its limits and conditions, insha'Allah.'(3)

The jurisprudents of the Twelver Shi'a gave a fatwa that if some one sold a house, its land, upper and lower building would be with it, except if the upper floor was independent in its entry and exit, because that might be a reason to exclude it from the sold house. They depended in this fatwa on this tradition.

10. Muhammad bin al-Hasan as-Saffar (may Allah have mercy on him) wrote to the imam, "Some man said to two men: 'Bear witness that my house in the so-and–so place with all its limits and all the

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1- Al-Wassa'il, rulings of will.

2- At-Tahthib, vol.۲ p.۱۱۵, Man La Yahdhuruhu al-Faqih, vol.۳ p.۱۰۶.

3- Man La Yahdhuruhu al-Faqih, vol.۳ p.۱۵۳, at-Tahthib, vol.۲ p.۱۵۸.

furniture in it is (sold) to so-and-so.' It is not known what furniture there is in the house."

Imam Abu Muhammad (a.s.) replied, 'It is alright if the buying has included all that, insha'Allah.'(1)

11. Muhammad bin al-Hasan as-Saffar (may Allah have mercy on him) wrote to Imam Abu Muhammad (a.s.), 'Some man had some pieces of land in a village. It was time for him to go to Mecca (to perform the hajj). The village was somewhat far from his house and he had not enough time to define the boundaries of his land. He defined the four boundaries of the village and said to the witness: 'Bear witness that I have sold to so-and-so the entire village whose boundaries are so-and-so.' In fact, he just had some pieces of land in the village. Would that be right for the buyer or he would possess just a part from the village though the seller had acknowledged to him the whole village?'

Imam Abu Muhammad (a.s.) replied, 'It is not permissible for one to sell what he does not own, and the buyer can possess only what the seller owns.'(2)

12. Muhammad bin al-Hasan wrote to Imam Abu Muhammad (a.s.) about a man who asked him to bear witness that he had sold a farm to another but he did not know the limits of the farm at the time when he asked him to witness. He said to him, 'When they tell you the limits, you acknowledge them.' Was it permissible

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1- Man La Yahdhuruhu al-Faqih, vol.3 p.153, at-Tahthib, vol.2 p.159.

2- At-Tahthib, vol.2 p.159, Man La Yahdhuruhu al-Faqih, vol.3 p.153.

?for him to bear witness

(Imam Abu Muhammad (a.s.) replied, 'Yes, it was, and praise be to Allah.'(1)

13. Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad (a.s.), 'Some one took an oath that he would be free from Allah the Almighty or from the messenger of Allah, but then he broke his oath. What should his repentance and penance be?'

The imam (a.s.) replied, 'He should feed ten poor people with a mudd of food (about 750 gr.) for each, and pray Allah to forgive him.'(2)

15. Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad (a.s.), 'There is some woman whose husband has divorced her and he does not pay her the specified expenditure, though she is in need. Is it permissible for her to go out and spend the night out of her house to work and satisfy her need?'

Imam Abu Muhammad (a.s.) replied, 'There is no objection to that if Allah knows that she is true (in her going out to work and satisfy her needs).'(3)

A woman, who is divorced in revocable divorce, remains as one's wife as long as she is still in the iddah.(4) The husband must pay her expenditure and she must obey him. It is not permissible for her to get out of his house without his permission. However, if the husband does not spend on her, it is permissible for her to go out for work as Imam Abu Muhammad (a.s.) has said.

16. Muhammad bin al-Hasan as-Saffar wrote to Imam

1- Man La Yahdhuruhu al-Faqih, vol.3 p.153.
2- At-Tahthib, vol.2 p.332, Man La Yahdhuruhu al-Faqih, vol.3 p.237.
3- Man La Yahdhuruhu al-Faqih, vol.3 p.322.
4- A prescribed period that a woman has to pass after divorce or after her husband's death before her remarriage.

Abu Muhammad (a.s.), 'Some woman undergoes the iddah after the death of her husband. She is in need and has no one to spend on her. She works for people. Is it permissible for her, during her iddah, to get out and spend the night away from her ’?house for work and necessary needs

(The imam (a.s.) replied, 'There is no objection to that, insha'Allah.'(۱

Muhammad bin al-Hasan as-Saffar (may Allah be pleased with him) wrote to Abu .۱۷ Muhammad al-Hasan bin Ali (a.s.), 'Some man made his will (to bequeath) for two persons. Is it permissible for one of them to do alone with half of the inheritance and ’?the other one with the other half

The imam (a.s.) replied, 'They should not contradict the dead one's will and they (should do as he has ordered them to do.'(۲

If someone bequeaths to two persons, neither of them should do alone with the half of the inheritance, but they should discuss the matter together. Neither of them has the right to do with the inheritance according to his own opinion, and without the .permission of the other as the tradition says

Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad al-Hasan bin .۱۸ Ali (a.s.), 'Some man willed to bequeath a third of his properties to his children that the share a female would be like the share of a male. Would the male have the shares of ’?two females from the will

The imam (a.s.) replied, 'It is permissible for the

.Man La Yahdhuruhu al-Faqih, vol.۳ p.۳۲۸ -۱

.Man La Yahdhuruhu al-Faqih, vol.۴ p.۱۵۱ -۲

dead one as he has willed.'[۱]

This tradition shows that a Muslim is free to do with the third of his properties as he likes. He can gift it with same shares to his male and female children, and he can give one more than the other. He can order the third of his properties to be spent on charitable organizations as well.

۱۹. Sahl bin Ziyad al-Aadami wrote to Imam Abu Muhammad (a.s.), 'Some man had male and female children. He acknowledged that a farm would be for his children but he did not mention that it would be divided among them due to the shares and commands of Allah. Male and female children were the same in this will.'

The imam (a.s.) replied, 'They should execute their father's will as he had specified. If he did not specify anything, they would divide the inheritance according to the Book of Allah the Almighty, insha'Allah.'[۲]

۲۰. Muhammad bin al-Hasan as-Saffar (may Allah be pleased with him) wrote to Abu Muhammad al-Hasan bin Ali (a.s.), 'Some man was the executor of someone who died. This executor appointed another one as the executor instead of him. Would this (second) man be obliged to execute the will of that man whose executor was that (first) man?'

The imam (a.s.) replied, 'He would be obliged to his right if he had some right with him (with the dead man), insha'Allah.'[۳]

This tradition shows that an executor is not permitted to ask another one to execute what he

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۱- Man La Yahdhuruhu al-Faqih, vol.۴, p.۱۹۶.

۲- Man La Yahdhuruhu al-Faqih, vol.۴ p.۱۵۵.

۳- At-Tahthib, vol.۲ p.۳۹۳, Man La Yahdhuruhu al-Faqih, vol.۴ p.۱۶۸.

himself has been ordered to execute except when he has a right with the man of the will. In this case he has the right to appoint another one to take his right back. Jurisprudents say that an executor has the right to appoint another executor after .him if he has been permitted by the man of the will to do that

Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad (a.s.) asking .٢١ him about entailment, and what had been transmitted from his fathers (a.s.) about it. Imam Abu Muhammad (a.s.) replied, 'Entailments should be dealt with as their owners (have entailed them on, insha'Allah.'(١

Muhammad bin al-Hasan as-Saffar wrote to Imam Abu Muhammad al-Hasan bin .٢٢ Ali (a.s.), 'Some man died and left behind a grandson and a full brother. To whom '?would the inheritance belong

The imam (a.s.) replied, 'The inheritance would be for the closest

(one, insha'Allah.'(٢

His Companions And The Narrators of His Traditions

point

The Abbasid government did not allow 'Ulama' and jurisprudent to communicate with Imam Abu Muhammad (a.s.) lest his virtues and vast knowledge would be spread among people everywhere, as then people would be affected by him and would turn their backs to the Abbasids. In spite of all the severe procedures the Abbasids took to separate the imam from people, some 'Ulama' and narrators communicated with him and narrated his traditions. Here we mention the companions and narrators in brief because this completes the research on the personality of Imam Abu Muhammad .(.(a.s

Ibrahim bin Abu Hafs Abu Isaaq al-Katib .١

An-Najashi said about him that he was a sheikh from

1- Man La Yahdhuruhu al-Faqih, vol.۴ p.۱۷۶, At-Tahthib, vol.۲ p.۳۷۱.
2- Man La Yahdhuruhu al-Faqih, vol.۱ p.۱۶۹.

Imam Abu Muhammad al-Askari's companions. He was a reliable and notable man. (He had written a book refuting the excessive and Abul Khattab.(١

Ibrahim bin Khasib al-Anbari .٢

(Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(٢

Ibrahim bin Abdah .٣

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's and Imam al-Askari's companions.(٣) We have mentioned in a previous chapter the letters of Imam al-Askari (a.s.) to him that showed his reliability and high position.

Ibrahim bin Ali .۴

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۴) He was unknown.

Ibrahim bin Muhammad bin Faris an-Naysaburi .۵

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's and Imam al-Askari's companions.(۵) Once, al-Kashshi asked Abu an-Nadhr al-Ayyashi about some men among whom was Ibrahim bin Muhammad bin Faris, and he said, 'As for Ibrahim bin (Muhammad bin Faris, he is not bad.'(۶

Abu Isaaq Ibrahim bin Mahziyar al-Ahwazi .۶

He had written a book called "al-Bisharaat".(٧) Isaaq bin Muhammad al-Basri narrated that Muhammad bin Ibrahim bin Mahziyar said to him, 'When my father (Ibrahim) was about to die, he gave me some money and gave me a certain sign. No one knew about this sign except Allah the Almighty. He said to me, 'Whoever shows you this sign, you have to give him this money.' I went to Baghdad and stopped at an inn. On the following day, someone came and knocked the door. I asked the servant to see who he was. The servant said, 'An old man at the door.' I said, 'Let him come in.' The old man came in, took a seat and said, 'I am al-Umari. Give me the money that is

۱- Rijal an-Najashi.

۲- Rijal at-Toosi.

۳- Rijal at-Toosi.

۴- Rijal at-Toosi.

۵- Ibid.

۶- Rijal al-Kashshi.

۷- Rijal an-Najashi.

with you which is so-and-so.' He showed me the sign and I gave him the money.'(1)
.(.Al-Umari was the agent of Imam Abu Muhammad (a.s

Ibrahim bin Mahziyar narrated from Imam Abul Hasan al-Hadi (a.s.), Imam Abu Muhammad al-Askari (a.s.), Ibn Abu Umayr, and others. Ahmad bin Muhammad, Sa'd (bin Abdullah, Abdullah bin Ja'far al-Himyari, and others narrated from him.(2

Ibrahim bin Yazid .7

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. He also (mentioned his brother Ahmad bin Yazid as one of Imam al-Askari's companions.(3

Ibrahim bin Isma'yl bin Dawud bin Hamdun al-Katib an-Nadim .8

He was the master of linguists. He narrated from Imam Abu Muhammad al-Askari (a.s.) and from his father.(4) An-Najashi said, 'He was the close companion of our master Abu Muhammad al-Askari (a.s.) and of his father Abul Hasan (al-Hadi) (a.s.) '.before him

He had written some books like "The names of mountains, watercourses, and valleys", "Bani(5) Murrah bin Owf", "Bani an-Namr bin Qasit", "Bani Aqil", "Bani Abdullah bin Ghatafan", "At-Tayy", "The poetry of al-Hujayr as-Saluli", "The poetry of Thabit bin Qutnah and his craft", "Bani Kulayb bin Yarbu'", "The poetry of bin Murrah bin (Hammam", and "Nawadir al-A'rab: rarities of the nomads".(6

Abu Hamid Ahmad bin Ibrahim al-Muraghi .9

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions. Ibn Dawud said about him, 'He is highly praiseworthy.'(7) Ahmad narrated, 'Abu Ja'far Muhammad bin Ahmad bin Ja'far al-Qummi al-Attar wrote to the imam (peace be on him) describing us to him. The imam (a.s.) replied, 'I read that which you described Abu Hamid (may Allah honor him by His obedience) with and understood his state. May Allah take

۱- Rijal al-Kashshi.

۲- Mu’jam Rijal al-Hadith, vol.۱ p.۱۶۹.

۳- Rijal at-Toosi.

۴- Ibid.

۵- Bani means ‘the family or the tribe of’.

۶- Rijal an-Najashi.

۷- Rijal ibn Dawud.

him to the best end and not cease His favors on him, and may Allah be his guardian.'(1)

10. Ahmad bin Idris al-Qummi al-Mu'allim

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(2) An-Najashi said, 'He was a reliable jurisprudent from among our companions. He was trustworthy in his many narrations. He had written a book on rarities. He died in ٣٠۶ AH on the way from Mecca to Kufa.'(3)

11. Ahmad bin Isaaq bin Abdullah bin Sa'd bin Malik bin al-Ahwas al-Ash'ari al-Qummi

He was the deputy of the people of Qum. He narrated traditions from Abu Ja'far the Second (Imam al-Jawad) and from Abul Hasan (Imam al-Hadi) (peace be on them). He was from the close companions of Imam Abu Muhammad (a.s.). He had written some books such as "Ilal as-Sawm: causes of fasting" and "Masa'il ar-Rijal: questions of men" which he had collected from Abul Hasan the Third (Imam ar-Redha) (a.s.).(4)

Sheikh at-Toosi said he was one from those who had met Imam al-Mahdi (a.s.).(5)

Muhammad bin Ahmed bin as-Salt al-Qummi wrote a letter to ad-Dar (to the imam) and mentioned in it the story of Ahmed bin Isaaq al-Qummi and his companionship. He mentioned that he wanted to perform Hajj and needed one thousand dinars. He said in the letter, 'If my master sees that he orders to lend him this amount and get it back from him in his country when he comes back, I shall do it (give him the money).' The imam (a.s.) replied, 'It is a gift from us to him and when he comes back, he will get another gift from us.'(6) This

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1- Rijal al-Kashshi.

2- Rijal at-Toosi.

3- Rijal an-Najashi.

4- Rijal an-Najashi.

5- Rijal at-Toosi.

6- Rijal al-Kashshi.

.story showed his faith and the respect of the imam (a.s.) towards him

Abdullah bin Ja'far al-Himyari said, 'Once, Sheikh Abu Amr (may Allah have mercy on him) and I met Ahmad bin Isaaq, who signaled to me to ask Abu Amr about the Successor (Imam al-Mahdi). I said to him, 'O Abu Amr, I want to ask you about something that I have no doubt about.' He said, 'Ask about what you want!' I said to him, 'Did you see the Successor after Abu Muhammad (a.s.)?' He said, 'By Allah, (yes.'(١

.(.Anyhow, this man was reliable and had a high position near the Ahlul Bayt (a.s

Ahmad bin al-Hasan bin Ali bin Fadhdhal .١٢

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's and Imam al-Askari's companions.(٢) It was said that he was Fatahite(٣) and he was reliable in narration. He (had written some books such as "Prayer", and "Wudu". He died in ٢۶٠ AH.(۴

Abu Ali Ahmad bin Hammad al-Mahmudi .١٣

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions.(۵) Al-Kashshi mentioned that Muhammad bin Mas'ood said, 'Abu Ali Muhammad bin Ahmad bin Hammad al-Mahmudi al-Marwazi said, 'Abu Ja'far (a.s.) wrote to my father (as mentioned earlier) in a chapter of his book,...(and every soul shall be paid in full what it has earned, and they shall not be wronged).(۶) As for this life, we are tried in it with misfortunes, but whoever loves his friend and believes in his beliefs shall be with him even if he is far from him. And as for the afterlife, it is the abode

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.Usool al-Kafi, chap. of al-Hujjah -١

.Rijal at-Toosi -٢

A sect believing that Abdullah al-Aftah the son of Imam Ja'far as-Sadiq (s) was the -٣ .imam after his father

.Rijal an-Najashi -۴

.Rijal at-Toosi -۵

.Qur'an, ۳:۲۵ -۶

’.of eternity

Al-Mahmudi said, “The imam (a.s.) wrote to me after my father’s death, ‘Your father has passed away, may Allah be pleased with him and with you. He is still praiseworthy (to us. And you shall not be far from this state.’”(1)

This praise of the imam shows that he was a trustworthy and good man. Al-Kashshi .mentioned other traditions narrated by this man

Ahmad bin Muhammad bin Yasar .14

Al-Barqi mentioned him as one of Imam al-Askari's companions.(2) Al-Najashi said about this man, ‘He was from the clerks of Abu Tahir at the time of Abu Muhammad (a.s.). He was known as as-Sayyari. He was weak in narrations and of bad beliefs as al-Husayn bin Abdullah told us. His narrations were not regarded significant. He narrated mursal(3) traditions. He had some books like “Thawab (reward of) al-(Qur’an”, “Medicine”, “Recitations”, “Rarities”, and “al-Gharat (raids)”.(4

Al-Kashshi mentioned that Ibrahim bin Muhammad bin Hajib said, ‘I read in a paper with al-Jawad (a.s.) that he informed someone, who asked about as-Sayyari, saying, ‘He was not as he claimed for himself. Do not give him anything (of traditions).’(5) .Scholars accused him about his beliefs. He died while still on his wrong beliefs

Ahmad bin Abdullah bin Marwan al-Anbari .15

(Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(6

Ahmad bin Muhammad bin Musshir .16

He narrated from Imam Abu Muhammad (a.s.), and Ali bin Abu Khulays narrated from him. Sayyid al-Khu’i said, ‘Nothing was mentioned that might prove the reliability or the praiseworthiness of this man. As for the saying of Sheikh as-Saduq about him that he was “the companion of Abu Muhammad (a.s.)”, it does

۱- Rijal al-Kashshi.

۲- Rijal al-Barqi.

۳- A mursal tradition is the tradition that is narrated while one or two of the chain of narrators are missing.

۴- Rijal an-Najashi.

۵- Rijal al-Kashshi.

۶- Rijal at-Toosi.

not mean he was reliable or good. How is that, whereas there were bad men among the companions of the Prophet (a.s.), so what about those who accompanied the imam?!...'(1)

Ahmad bin Muhammad al-Hudhayni .١٧

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(2)

Ahmad bin Hilal al-Abrata'iy .١٨

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(3) He was of bad beliefs and no one considered his narrations significant.(4) The imam (a.s.) dispraised him and declared that he was free from him. He wrote to al-Qassim bin al-Ala', 'Our order has come to you about the liar ibn Hilal, may Allah have no mercy on him. He - may Allah neither forgive his sins nor may He pardon his slips - often interfered in our affairs with no permission or satisfaction from us. He was opinionated and he refrained from giving our dues. He did not carry out our orders except of what he liked and wanted. May Allah take him to the fire of Hell. We were patient with him until Allah cut off his life after our prayer. We had informed some people of our followers about him at that time - may Allah have no mercy on him. There are some people who do not leave him. Make al-Issaqi - may Allah keep him and his family safe - know what we have informed you about the status of this sinner, and make whoever asked about him from the people of his village and other villages know that. And tell the

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١- Mu'jam Rijal al-Hadith, vol.٢ p.٣٢٩.

٢- Rijal at-Toosi.

٣- Ibid.

۴- Mu'jam Rijal al-Hadith, vol.۴ p.٣۶٧.

same to whoever deserves to know that. He shall not be excused even by our followers for making dubious what our reliable companions have narrated from us…'

This tradition shows that this man was deviant. He died in ۲۶۷ AH.(۱)

۱۹. Isaaq bin Isma'yl an-Naysaburi

He was reliable. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۲) The imam (a.s.) prayed Allah for him in one of his letters.(۳)

۲۰. Abu Ya'qub Isaaq bin Muhammad al-Basri

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۴) Al-Kashshi said he was from the heads of the excessive.(۵)

۲۱. Isma'yl bin Muhammad bin Ali bin Isma'yl al-Hashimi al-Abbasi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۶)

۲۲. Jabir bin Suhayl as-Sayqal

He was the agent of Imam Abul Hasan al-Hadi (a.s.), Imam Abu Muhammad al-Askari (a.s.), and Imam al-Mahdi (a.s.).(۷)

۲۳. Abul Qassim Jabir bin Yazid al-Farisi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۸)

۲۴. Ja'far bin Ibrahim bin Noah

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۹)

۲۵. Al-Hasan bin Ahmad al-Maliki

He was from the companions of Imam Abu Muhammad (a.s.). He narrated from his father, and Ali bin al-Husayn bin Babwayh narrated from him.(۱۰)

۲۶. Al-Hasan bin Ishkeeb al-Marwazi

He lived in Samarqand. He was a theologian, scholar, and an author. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(11)

Al-Hasan bin Ja'far .27

He was known as Abu Talib al-Faghani. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(12)

Al-Hasan bin Ali bin Nu'man al-Kufi .28

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(13) Al-Najashi said, 'He was the mawla of bani Hashim. His father Ali bin an-Nu'man was trustworthy of true traditions. He had a very useful book on rarities.(14)

Al-Hasan bin Muhammad bin Baba al-Qummi .29

He was excessive. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions without adding "al-Qummi" to his name.

1- Mu'jam Rijal al-Hadith, vol. 2 p.367.

2- Rijal at-Toosi.

3- We have mentioned it in a previous chapter.

4- Rijal at-Toosi.

5- Rijal al-Kashshi.

6- Rijal at-Toosi.

7- Ibid.

8- Ibid.

9- Rijal at-Toosi.

10- Mu'jam Rijal al-Hadith, vol.4 p.293.

11- Rijal at-Toosi.

12- Ibid.

13- Ibid.

14- Rijal an-Najashi.

al-Kashshi said, 'Abul Fadhl bin Shathan mentioned in one of his books that ibn Baba al-Qummi was one of the famous liars.'

Sa'd said that al-Ubaydi said to him, 'Once, (Imam) al-Askari wrote to me saying: I am free before Allah from al-Fihri and al-Hasan bin Muhammad bin Baba al-Qummi, and you also should be free from them. I warn you and all my followers of them. I curse them. The curse of Allah be on them. They extort the monies of people in our name. They are mischievous and harmful. May Allah harm them and plunge them into mischief. Ibn Baba pretends that I have sent him as a prophet and that he is a "bab".(1) The curse of Allah be on him. Satan has mocked at him and deceived him. Allah curses whoever accepts that from him. O Muhammad, if you are able to split his head with a rock, you do so. He has harmed me. May Allah harm him in this life and in the afterlife.'

This letter shows that the imam (a.s.) was so angry at this man who had denied his religion and gone too far in deviation.

۳۰. Al-Hasan bin Musa al-Khashshab

An-Najashi said about him, 'He was from our notable companions. He was famous in knowledge and Hadith, and had written some books such as "Refuting the Waqifites" and "the Rarities". It was said that from his books there were the books of "the Hajj", and "the Prophets". Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(2)

۱- In early Shiism "bab" denotes the senior authorized disciple of the imam.
۲- Rijal at-Toosi.

۳۱. Abu Own al-Hasan bin an-Nadhr al-Abrash

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۱)

۳۲. Al-Hasan bin an-Nadhr

It was he who was carried to the Sacred District "Surra Man Ra'a" after the death of Imam Abu Muhammad (a.s.). The Imam (a.s.) had given him two garments. He died in Ramadhan and was enshrouded in these two garments. He was from the people of Qum, and from those who met Imam al-Mahdi (a.s.) other than his agents and saw his miracles.(۲) Sayyid al-Khu'i thought he was but the very man mentioned above and not another one.(۳)

۳۳. Al-Husayn bin al-Hasan bin Abban

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said, 'He met the imam (a.s.) but we do not know whether he narrated from him or not. Ibn Qoulwayh said he was from the relatives of as-Saffar and Sa'd bin Abdullah but he was before them because he narrated from al-Husayn bin Sa'eed but they both did not.'(۴)

۳۴. Hafs bin Amr al-Umari

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۵) He was one of the best companions of the imam (a.s.). Isaaq bin Isma'yl had a letter from Imam Abu Muhammad (a.s.) saying, 'Do not leave the country until you meet al-Umari. May Allah be pleased with him for my pleasedness with him. You greet him, be acquainted with him and make him be acquainted with you, because he is pure, loyal, chaste, and close to us. Everything that is carried to us from countries comes to him at last so that he brings it to us. Praise be to Allah exceedingly.'(۶)

This shows

p: ۹۷

۱- Ibid.

۲- Ikmal ad-Deen.

۳- Mu'jam Rijal al-Hadith.

۴- Rijal at-Toosi.

۵- Ibid.

۶- Rijal al-Kashshi.

.(.that he was reliable, good man, and close to the Ahlul Bayt (a.s

Abu Sa’eed Hamdan bin Sulayman an-Nayshaburi .۳۵

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions at one time, and another time as one of Imam al-Askari's companions.(۱) He was a reliable person .from the notables of the Shi’a

Hamza bin Muhammad .۳۶

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۲) He narrated the tradition of “the cause of the legislating of fasting”, and Isaaq bin (Muhammad narrated from him.(۳

Dawud bin Abu Zayd .۳۷

He was a reliable, truthful, religious man from Nayshabur. Sheikh at-Toosi mentioned .him as one of Imam al-Hadi and Imam al-Askari's companions

Dawud bin Aamir al-Ash’ari .۳۸

He was from Qum. Sheikh at-Toosi mentioned him as one of Imam al-Askari's (companions,(۴) and so did al-Barqi.(۵

Dawud bin al-Qassim .۳۹

point

He was known as Abu Hashim al-Ja’fari. He was one of the eminent Muslims and one .of the famous scholars in religion. Here we talk in brief about this great personality

His lineage

His lineage belonged to the eternal martyr in Islam Ja’far bin Abu Talib at-Ţayyar. He was the son of al-Qassim bin Isaaq bin Abdullah bin Ja’far,(۶) and there was no .lineage more noble than this lineage

(.His allegiance to the Ahlul Bayt (a.s

Abu Hashim was very loyal to the infallible imams (a.s.). He met Imam ar-Redha, Imam al-Jawad, Imam al-Hadi, and Imam Abu Muhammad al-Hasan al-Askari (peace be on them). He devoted himself to them. He composed good poetry in their praise.

His position near the Imams

Abu Hashim had a high position near the imams with whom he was contemporary. Once, Imam al-Hadi (a.s.) said to him, 'O Abu Hashim, which blessing of Allah you want to be grateful for? Allah has

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۱- Rijal at-Toosi.

۲- Rijal at-Toosi.

۳- Mu'jam Rijal al-Hadith.

۴- Rijal at-Toosi.

۵- Rijal al-Barqi.

۶- Al-Kuna wel Alqab, vol.۱ p.۱۷۴.

endowed you with faith that saves your body from Fire, endowed you with soundness that helps you in obedience, and endowed you with satisfaction that keeps you away from degradation.'(1)

His social status

All classes of the society highly regarded Abu Hashim. Biographers said about him, 'He was preferred by rulers. He was pious, devoted, ascetic, knowledgeable, and active. No one of the Talibites(2) at his time was like him in his high lineage.'(3)

His courage

Abu Hashim was so courageous that he did not fear any ruler. He announced the truth even in the most critical environments. Historians said that when the head of Yahya, the great rebel, was brought to Baghdad, the people of Baghdad went to Muhammad bin Abdullah bin Tahir, who killed Yahya, congratulating him on the victory!! Abu Hashim was among those people. He said to the emir, 'O emir, I have come to you congratulating on something that had the messenger of Allah (a.s.) been alive, he would be consoled on.'

All present people became silent and no one answered him with anything.(4) He left angrily while reciting the following verses of poetry:

"O Family of Tahir, eat it harmfully,

for the flesh of the Prophet is not edible.

A revenge such that its seeker is Allah,

Definitely it will be taken."(5)

His death

He died in Jumadi al-Oola(6) in 261 AH,(7) a year after the death of Imam Abu Muhammad (a.s.).

40. Sa'd bin Abdullah al-Qummi

He was contemporary with Imam Abu Muhammad (a.s.). Sheikh at-Toosi said that he did not know whether Sa'd had narrated from the imam (a.s.) or

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.The life of Imam al-Hadi by Baqir Sharif al-Qurashi -١

.The progeny of Abu Talib -٢

.Al-Kuna wel Alqab, vol.١ p.١٧۶ -٣

.Maqatil at-Talibiyeen, p.١۶۴ -۴

.Tareekh at-Tabari, vol.١١ p.٩ -۵

.It is the fifth month in the Islamic year -۶

.Al-Kuna wel Alqab, vol.١ p.١٧۶ -٧

not.(۱) An-Najashi said, ‘He was the chief, jurisprudent, and notable of this sect (the Shi’a). He heard many traditions from the public. He traveled around seeking traditions. He met al-Hasan bin Arafa, Muhammad bin Abdul Malik ad-Daqiqi, Abu Hatim ar-Razi, and Abbas at-Tarqufi, and he met our master Abu Muhammad (a.s.)... He compiled many books like “Mercy”, “Wudu”, “Prayer”, “Zakat”, “Hajj”, besides many other books written by him.’(۲)

He died in ۳۰۱ or ۲۹۹ AH.(۳)

۴۱. As-Sindi bin ar-Rabee’

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and added that he was a reliable narrotor from Kufa.(۴)

۴۲. Abu Sa’eed Sahl bin Ziyad al-Aadami ar-Razi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۵) An-Najashi said, ‘He was weak in narration and undependable. Ahmad bin Muhammad bin Eesa accused him of excessiveness and lying and he exiled him from Qum to ar-Riyy where he lived before. He wrote to Abu Muhammad al-Askari (a.s.) through Muhammad bin Abdul Hameed al-Attar... He had a book on rarities.’(۶)

۴۳. Shahwayh bin Abdullah al-Jallab

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۷)

۴۴. Salih bin Abu Hammad

An-Najashi said, ‘Salih bin Abu Hammad Abul Khayr ar-Razi met Imam Abul Hasan (al-Hadi) (a.s.). He was an ambiguous narrator, since some people knew him while others denied him. He had some books like “The speeches of Ameerul Mu’minin” and “Rarities”.(۸) Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۹)

۴۵. Salih bin Abdullah al-Jallab

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۱۰)

Abdul Adheem al-Hasani .۴۶

This noble master belonged to the pure progeny of Imam al-Hasan (a.s.) the grandson of the messenger of Allah (a.s.). He was the son of Abdullah

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.Rijal at-Toosi -۱

.Rijal an-Najashi -۲

.Mu'jam Rijal al-Hadith -۳

.Rijal at-Toosi -۴

.Ibid -۵

.Rijal an-Najashi -۶

.Rijal at-Toosi -۷

.Rijal an-Najashi -۸

.Rijal at-Toosi -۹

.Ibid -۱۰

bin Ali bin al-Hasan bin Zayd bin Imam al-Hasan (a.s.). Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(١) An-Najashi mentioned that Ahmad bin Muhammad bin Khalid al-Barqi said, 'Abdul Adheem came to ar-Riyy escaping from the ruler. He lived in a vault in a house of one of the Shi'a in Sikkat al-Mawali. He worshipped Allah in that vault; fasting during the day and spending the night in praying and supplicating. He went out in disguise to visit the tomb that was opposite his (future) tomb. He said that it was a tomb of one of the sons of Imam Musa bin Ja'far (a.s.). He remained living in that vault and his news moved from one to another of the Shi'a until most of them knew him. Once a man from the Shi'a saw in sleep that the messenger of Allah (a.s.) said to him, 'A man from my progeny shall be carried from Sikkat al-Mawali and buried near the apple tree in the garden of Abdul Jabbar bin Abdul Wahab' and he pointed to the place. The man went to buy the tree and its place from its owner. The owner asked him, 'What for do you want to buy the tree and its place?' The man told him about his dream, and then the owner of the tree remembered that he also had seen such a dream and entailed the place of the tree and the entire garden on the Sharif and the Shi'a to be

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١- Ibid.

buried in. Abdul Adheem became ill and then died (may Allah have mercy on him). When he was to be washed, a piece of paper was found in his pocket, written in it was (his noble lineage.'(۱)

This noble man was a knowledgeable jurisprudent. Abu Hammad ar-Razi said, 'Once, I went to Ali bin Muhammad (al-Hadi) (a.s.) in Surra Man Ra'a. I asked him about some questions of halal and haram and he answered me. When I wanted to leave him, he said to me, 'O Hammad, if some thing of your religion is dubious to you, ask Abdul (Adheem bin Abdullah al-Hasani about it and give him my best regards!'(۲)

Abdullah bin Ja'far al-Himyari al-Qummi .۴۷

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions,(۳) and so did al-Barqi.(۴) An-Najashi said, 'Abul Abbas Abdullah bin Ja'far bin al-Hasan bin Malik bin Jami' al-Himyari al-Qummi was the chief and a notable of the people of Qumm. He went to Kufa after ۲۹۰ AH. The people of Kufa heard from him many traditions. He compiled many books such as "al-Amanah: deposit or fidelity", "ad-Dala'il: proofs", "al-Adhamah wet-Tawhid: greatness and monotheism", "al-Ghaybah wel Heerah: occultation and confusion", "Fadhl al-Arab: preference of the Arabs", "at-Tawhid wel Bada' wel Iradah wel Istita'ah wel Ma'rifah: monotheism, bada'(۵), will, capability, and knowledge", "Qurb al-Isnad ila (close attribution to) Abu Ja'far bin ar-Redha", "Ma Bayna (between) Hisham bin al-Hakam and Hisham and al-Abbas", "al-Arwah wel Jannah wel Nar : souls, Paradise, and Fire", "al-Hadithayn al-Mukhtalifayn: the two different traditions", "Massa'il ad-Dajjal: the

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.Rijal an-Najashi -۱

.Mu'jam Rijal al-Hadith, vol.۱۰ p.۵۳ -۲

.Rijal at-Toosi -۳

.Rijal al-Barqi -۴

The alteration of Allah's purpose, the emergence of new circumstances, which - ۵ .cause a change in an earlier ruling

questions of the imposter", "Mukatabat Abul Hasan ath-Thalith: correspondences of Abul Hasan the Third", "Massa'il li (questions of) Abu Muhammad al-Hasan bin Ali ala yad (through) Muhammad bin Uthaman al-Umari", "Qurb al-Isnad ila Sahib al-Amr (the man of the matter)", "Massail Abu Muhammad wa Tawqi'atuh (handwritings)", and the book "at-Tibb: medicine". These different books show his vast knowledge and .his specialization in different sciences

Abdullah bin Hamdwayh al-Bayhaqi .۴۸

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۱) He was from the best Shi'a. Once, the imam (a.s.) wrote a letter in which he prayed Allah to .have mercy on him. We have mentioned this letter in a previous chapter

Abdullah bin Muhammad bin Khalid at-Tayalisi al-Kufi .۴۹

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۲) An-Najashi said, 'He was trustworthy, benevolent man from our (Shi'a) companions, and so was his brother Abu Muhammad al-Hasan. He had a book of rarities.(۳) Muhammad bin Mass'ood said about him, 'As for Abdullah bin Muhammad bin Khalid at-Tayalisi, I (have not known about him but for him being good and trustworthy.'(۴

Abu Muhammad Abdullah bin Muhammad ash-Shami ad-Damashqi .۵۰

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, and added (that he narrated from Ahmad bin Muhammad bin 'Isa and others.(۵

Abu Amr Uthman bin Sa'eed al-Umari az-Zayyat .۵۱

point

He was also called as as-Samman. He was one of the great faithful and pious Muslims. .As if religion was a part of him. We shall talk in brief about him

The Imams praising him

The Imams, whom al-Umari was contemporary with, praised and highly regarded him. Ahmad bin Isaaq bin Sa'd al-Qummi said, "One day, I went to Abul Hasan Ali bin

Muhammad (Imam al-Hadi) (blessings be

۱- Rijal at-Toosi.

۲- Ibid.

۳- Rijal an-Najashi.

۴- Rijal al-Kashshi.

۵- Rijal at-Toosi.

on him) and said to him: O my master, some times I am here and some times I am not. I cannot come to you at every time. Whose sayings do we accept and whose orders do we follow?'

He said, 'This is Abu Amr the trustworthy, the faithful. Whatever he says to you is from me and whatever he informs you of is in behalf of me.'

When Abul Hasan (a.s.) died, I referred to his son Abu Muhammad al-Hasan al-Askari (a.s.) and asked him one day as I had asked his father before. He said to me, 'This is Abu Amr the trustworthy, the faithful. He is the trust of the formers and my trust in life and death. Whatever he says to you is from me and whatever he informs you of is in behalf of me.'(١)

Ahmad bin Isaaq also said, 'I asked Abul Hasan (a.s.): with whom shall I deal and from whom shall I take (religious rulings), and whose saying shall I accept? He said to me, 'Al-Umary my trust; whatever he informs you of is on behalf of me and whatever he says to you is on behalf of me. Listen and obey him, for he is trustworthy and reliable.'(٢)

This is a clear proof of his faith, piety, and religiousness.

His agency to Imam al-Mahdi (a.s.)

He assumed the agency in the Holy District (Surra Man Ra'a) for fifty years.(٣) The Shi'a offered their questions to him and he offered them to the imam (a.s.).

His death

Historians said that he had dug a grave

١- Al-Ghaybah by Sheikh at-Toosi.

٢- Usool al-Kafi.

٣- Al-Kuna wel Alqab, vol.٣ p.٢۶٧.

for himself. Everyday, he went down into the grave and recited a part from the Holy Qur'an and then he came up. He died in Jumadi al-Oola in ۳۰۴ or ۳۰۵ AH. He had predicted the day of his death. His tomb is in Baghdad and he is known by the Baghdadis as ash-Sheikh al-Khilafi.(۱)

۵۲. Urwah al-Wakil al-Qummi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۲)

۵۳. Al-Akmari bin Ali bin Muhammad al-Bawfaki an-Nayshaburi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, and added that he bought some Turks in Samarqand for (Imam) al-Askari.(۳)

۵۴. Ali bin Bilal

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions.(۴) An-Najashi said, 'He was a Baghdadi and then he moved to Wasit. He narrated from Abul Hasan the Third (a.s.). He had a book.'(۵) In a letter from Imam al-Askari (a.s.) to Isaaq it was mentioned, 'O Isaaq, read our book to al-Bilali, may Allah have mercy on him, because he is trustworthy and reliable, and he knows what he has to do.'

Al-Kashshi said, "I found a book written by Jabra'il bin Ahmad that Muhammad bin Eesa al-Yaqtini said to him, 'Imam al-Hadi (a.s.) wrote a letter to Ali bin Bilal in ۲۳۲AH saying in it, "I praise Allah and thank Him for His might and mercy, and pray that He sends His blessing and mercy on Muhammad the Prophet and on his progeny. I have appointed Abu Ali in place of al-Husayn bin Abd Rabbih and entrusted him with that position for the knowledge that he has, such that no one

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۱- Ibid., p.۲۶۸.

۲- Rijal at-Toosi.

۳- Rijal at-Toosi.

.Rijal at-Toosi -۴

.Rijal an-Najashi -۵

is preferred over him. I know you are the chief of your district and so I wanted to honor you by writing this letter on that to you. You have to obey him and deliver to him all the dues that are with you. You have to inform my followers and recommend them of that, for this will support and suffice him, and save us efforts and please us. Doing this, you will have the reward of Allah, and Allah gives whomever He likes. He is the Giver, Who rewards with His mercy and you are in the trust of Allah. I have written this letter with my handwriting and I praise Allah much.”(١)

This letter shows that he was trustworthy and relied on by the imam (a.s.).

۵۵. Ali bin Ja’far bin al-Abbas al-Khuza’iy

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(٢)

۵۶. Ali bin Ja’far al-Humani al-Barmaki

Al-Barqi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions.(٣) Sheikh at-Toosi said, ‘He was a good, benevolent man from the agents of Abul Hasan and Abu Muhammad (peace be on them).’(۴)

Abu Ja’far al-Umari said, ‘Once, Abu Tahir bin Bilal went to perform the hajj and he saw Ali bin Ja’far spending money excessively. When he went back, he wrote to Abu Muhammad (Imam al-Askari) (a.s.) about that and Abu Muhammad (a.s.) replied to him: ‘We have ordered to give him one hundred thousand dinars and then another one hundred thousand dinars but he refused to take them so that we would keep them for people... He went to Abul Hasan

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١- Rijal at-Toosi.

٢- Rijal at-Toosi.

٣- Rijal al-Barqi.

۴- Al-Ghaybah.

(a.s.) and he ordered to give him thirty thousand dinars.'(١)

Al-Kashshi mentioned that Yusuf bin as-Sakht said, 'Ali bin Ja'far was one of the deputies of Imam al-Hadi (a.s.). One day, he was betrayed and al-Mutawakkil threw him into prison. He remained in prison for a long time and he could not bear this any longer. Therefore, he asked an agent of the Abbasid government to intercede for him to be set free and he would give him three thousand dinars for that. The agent went to Ubaydillah, who had a good position near al-Mutawakkil, and asked him to intercede with al-Mutawakkil for Ali bin Ja'far. Ubaydillah responded to him and interceded with al-Mutawakkil to set Ali bin Ja'far free, but al-Mutawakkil refused and said to him, 'If I doubted you, I would say you are a Rafidhi (Shi'a). This is a deputy of Abul Hasan al-Hadi and I have determined to kill him.'

Ubaydillah regretted his intercession and told his friend (the agent) that al-Mutawakkil had determined to kill Ali bin Ja'far and there was no chance for setting him free. Ali bin Ja'far became so distressed and wrote a letter to Imam al-Hadi (a.s.) saying to him, 'O my master, please do something for me! I fear I may lose my faith.' Imam al-Hadi (a.s.) replied to him, 'Since the matter has reached this point with you, I will pray Allah for you.'

Al-Mutawakkil became seriously ill and his fever increased. Therefore, he ordered his men to set free all

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١- Ibid.

prisoners and gave a special order to set Ali bin Ja'far free. Al-Mutawakkil ordered Ubaydillah to set Ali free and to beg him to forgive him (al-Mutawakkil) for what he had done to him. Ali was set free and went to live in Mecca as Imam al-Hadi (a.s.) had ordered him.'(١)

Al-Kashshi mentioned in the biography of Faris bin Hatim al-Qazwini that there was a dispute between Ali bin Ja'far and Faris, and that Ibrahim bin Muhammad wrote to Imam al-Hadi (a.s.) telling him about that and asking him to show him which of them he should follow. Imam al-Hadi (a.s.) replied to him saying, "It should not be asked about one like this man and he should never be doubted. The position of Ali bin Ja'far is so great to us. May Allah please us with him. He is far above others to be compared with them. Go to Ali bin Ja'far to satisfy your needs, and fear Faris and do not let him interfere in your affairs. Let you and those who follow you from the people of your country do that. I have been informed of what he (Faris) misrepresented to people. Do not pay attention to him insha'Allah!'(٢)

This letter shows that this man was so faithful that the imam (a.s.) had appointed him as an authority for the Shi'a.

۵۷. Ali bin al-Hasan bin Fadhdhal al-Kufi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(٣) An-Najashi said, 'He was the best jurisprudent of our companions in Kufa and one of the notables

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١- Rijal al-Kashshi.

٢- Rijal al-Kashshi.

٣- Rijal at-Toosi.

there. He was trustworthy and the most aware of Hadith among them. Our companions listened to and obeyed him. Many traditions were heard from him. No fault was found in him and he was accused of nothing. He seldom narrated from a weak narrator. He was Fatahite(۱) and did not narrate from his father any tradition. When I was eighteen years, I discussed his books with him, but at that time I did not understand traditions and did not permit myself to narrate them before him. He narrated from his two brothers who narrated from their father.

He had written many books such as the book of "Wudu'", "Haydh and Nafas; menstruation and puerperium", "Salat; prayer", "Zakat and Khums", "Fasting", "Manasik (rituals of) al-Hajj", "Divorce", "Nikah; marriage", "al-Ma'rifah: knowledge", "at-Tanzil min al-Qur'an wet Tahrif: the revelation and distortion", "az-Zuhd: asceticism", and many others.'(۲)

He was at the head of the scholars of his time, and his many books proved his vast knowledge.

۵۸. Ali bin Sulayman bin Dawud ar-Riqqi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۳)

۵۹. Ali bin ar-Rayyan bin as-Salt al-Ash'ari al-Qummi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۴)

۶۰. Ali bin Ramees

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions, and said that he was from Baghdad and was weak.(۵)

۶۱. Ali bin Zayd bin Ali al-Alawi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۶)

۶۲. Ali bin Shuja' an-Naysaburi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۷)

Ali bin Muhammad as–Saymari .۶۳

(Sheikh at–Toosi mentioned him as one of Imam al–Askari's companions.(۸

Ali bin Muhammad bin Ilyas .۶۴

(Sheikh at–Toosi mentioned him as one of Imam al–Askari's companions.(۹

Umar bin Abu Muslim .۶۵

Sheikh at–Toosi mentioned him as one of

۱- A sect believing that Abdullah al–Aftah the son of Imam Ja'far as–Sadiq (s) was the imam after his father.

۲- Rijal an–Najashi.

۳- Rijal at–Toosi.

۴- Ibid.

۵- Rijal at–Toosi.

۶- Ibid.

۷- Ibid.

۸- Ibid.

۹- Rijal at–Toosi.

(Imam al-Askari's companions.(1)

66. Amr bin Suwayd al-Mada'ini

(Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(2)

67. Al-Fadhl bin al-Harith

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(3) Al-Kashshi mentioned that al-Fadhl said, 'I was in Surra Man Ra'a at the time of the departure of my master Abul Hasan (al-Hadi) (a.s.).

We saw Abu Muhammad walking later, tearing his clothes out of sorrow for his father. I was astonished at his gravity and at his color and expressions. I felt pity for his tiredness. When night came, I saw him in my sleep and he said to me, 'The color that you were astonished at was the trying of Allah of His creatures. He tries with it as He wills. It is a lesson for those who have sight. There is no blame in it on the tried one, and we are not like other people to be tired as they are. We ask Allah to fix us on faith and to make us ponder on His creation... Know that each of us in sleep is like each of (us in wakefulness.'(4

68. Al-Fadhl bin Shathan

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(5) He was at the head of the eminent scholars of his time. He wrote books on different sciences and arts. He had written one hundred and eighty books.(6) Some of his books were admired by Imam Abu Muhammad (a.s.). He said about one of them, 'This is true and must be acted upon.'(7) Once again, he read one of the books

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1- Ibid.

2- Ibid.

3- Ibid.

4- Rijal al-Kashshi.

۵- Rijal at-Toosi.

۶- Rijal an-Najashi.

۷- Rijal al-Kashshi.

and said, 'I envy the people of Khurasan for the position of al-Fadhl bin Shathan, and his being among them.'(1)

Imam Abu Muhammad (a.s.) glorified and highly regarded al-Fadhl. He prayed Allah to have mercy on him three times.(2) Al-Kashshi mentioned some traditions dispraising him, but those traditions were fabricated against him by the opponents who had spite against him.

69. Qassim bin Hisham al-Lu'lu'iy

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, and said that he narrated from Abu Ayyub.(3) An-Najashi said that had a book of rarities.(4)

70. Muhammad bin Ibrahim bin Mahziyar

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(5)

Muhammad bin Ya'qub narrated that Muhammad bin Ibrahim bin Mahziyar said, 'After the death of Abu Muhammad (a.s.) I was in doubt. Much money was accumulated with my father. He carried the money and rode on the ship. I escorted him. He felt severe pain and said to me, 'Take me back! It is death.'

And then he said to me, 'Fear Allah in this money!' He made his will and died. I said to myself, 'My father would not recommend of anything that is not right. Let me take this money and go to Iraq. I shall rent a house at the bank of the river and I shall not tell anyone about anything. If some thing becomes clear to me as it was clear during the time of Abu Muhammad, I shall spend the money, and otherwise I shall enjoy myself with it.'

After some days, a messenger came to me with a letter,

1- Ibid.

2- Ibid.

۳- Rijal at-Toosi.

۴- Rijal an-Najashi.

۵- Rijal at-Toosi.

and written in it was: "O Muhammad, there is so-and-so with you in so-and-so…' He mentioned to me all that which I possessed, even that which I did not know. I gave it to the messenger and felt ashamed for some days. I was very sad, but then a letter came from the imam (a.s.) saying, 'We have appointed you in place of your father, so thank Allah!'(1) This means that Ibrahim had a respectable position and a high standing.

71. Muhammad bin Abul Sahban

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions,(2) and so did al-Barqi.(3)

72. Muhammad bin Ahmad bin Ja'far al-Qummi al-Attar

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said he was his agent. He had met Imam Abul Hasan al-Hadi (a.s.).(4)

73. Muhammad bin Ahmad bin Mutahhar

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(5)

74. Abu Abdullah Muhammad bin Ahmad bin Na'eem bin Shathan an-Naysaburi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(6) As-Saduq mentioned that Muhammad bin Ahmad bin Shathan said, 'Some money came to me for al-Qa'im (Imam al-Mahdi), peace be upon him. It was five hundred lacking twenty dirhams. I hated to send the meager amount so I added twenty dirhams from my money and sent the amount to Muhammad bin Ja'far without mentioning my money. The receipt came to Muhammad bin Ja'far (from the imam) saying: "Five hundred dirhams were received. Twenty dirhams from them are yours."

Imam al-Qa'im (a.s.) said about him, 'As for Muhammad bin Shathan bin Na'eem, he is a man from our Shi'a, we the Ahlul Bayt (a.s.).'(7)

75. Muhammad bin Ahmad al-Ja'fari al-Qummi

Sheikh at-Toosi mentioned him as one

۱- Usool al-Kafi.

۲- Rijal at-Toosi.

۳- Rijal al-Barqi.

۴- Rijal at-Toosi.

۵- Ibid.

۶- Rijal at-Toosi.

۷- Mu'jam Rijal al-Hadith.

of Imam al-Askari's companions and said he was his agent, and that he had met Imam Abul Hasan (a.s.).(1)

76. Muhammad bin Bilal

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said he was trustworthy.(2)

77. Muhammad bin al-Hasan bin Shammun

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said he was excessive man from Basra.(3) An-Najashi said, 'He was a Waqifite(4) and then he turned excessive. He was too weak (in traditions) and of bad beliefs. Some traditions on Waqifism were ascribed to him. It was mentioned that he had said, 'I heard Imam Musa bin Ja'far (s) saying, 'Whoever tells you that he has nursed me, washed me (after death), enshrouded me, put me in a coffin, buried me and shook dust off his hand, do not believe him. Whoever asks about me, tell him that I am alive, and praise be to Allah.'(5)

Al-Kashshi mentioned from him his saying, 'I wrote to Abu Muhammad (Imam al-Askari) complaining of poverty and then I said to myself: has Abu Abdullah (Imam as-Sadiq) (a.s.) not said, 'Poverty with us (the Ahlul Bayt) is better than wealth with our enemy, and being killed with us is better than living with our enemy.' The reply to my letter came saying, 'Allah the Almighty tries our followers, when their sins increase, by poverty, and He may forgive many (of sins), and it is as your self said to you: poverty with us is better than wealth with our enemy. We are a shelter for whoever resorts to us

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1- Rijal at-Toosi.

2- Ibid.

3- Rijal at-Toosi.

4- The waqifites were a group of people who believed in the imamate of the first

seven imams, from Imam Ali (a.s.) to Imam Musa bin Ja'far al-Kadhim (a.s.), but did .not believe in the remaining five imams

.Rijal an-Najashi -٥

and a light for whoever seeks light, and preservation for whoever resorts to us. Whoever loves us will be with us in the highest position, and whoever deviates from (us will be in Fire.’(١

Muhammad bin al–Hasan as–Saffar .٧٨

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said he had some doubts about him.(٢) An-Najashi said, ‘He was eminent notable among our companions of Qum. He was trustworthy, highly respectable, preferred, and of little mistaking in narration. He had some books like “Prayer”, “Wudu”, “Funerals”, “Hajj”, “Marriage”, “Divorce”, “the Freeing of Slaves”, “Correspondence”, “Management”, “Trades”, “Gains”, “Hunting and Slaughtering”, “Penalties”, “Blood money”, “Obligations”, “Inheritance”, “Du’a: supplication”, “the Shrine”, “Refuting the excessive”, “Drinks”, “Magnanimity”, “Asceticism”, “Khums”, “Zakat”, “Witnesses”, “Battles”, “Precautionary Dissimulation”, “the Believer”, “Oaths and Vows”, “Defects”, “Insights of Degrees”, “what has been narrated about the children of the imams”, “what has been narrated in Sha’ban”, “Jihad”, and “the Value of the Qur'an”.’(٣) This .noble sheikh died in ٢٩٠ AH

Muhammad bin al–Husayn bin Abul Khattab .٧٩

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۴) An-Najashi said, ‘He was an eminent notable from our Shi’a companions. He was trustworthy. He narrated many traditions and his narrations were relied on. He had compiled good books such as “Monotheism”, “Knowledge and Bad’a’”, “Refuting the Fatalists”, “Imamate”, “The Pearle”, “the recommendations of the imams”, and “Rarities”.’(۵) Ibn Shahrashub considered him as one of the close companions of Imam Abu Muhammad .(a.s.). He died in ٢۶٢ AH

Muhammad bin Ja’far al–Umari .٨٠

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۶) Al-Kashi ,said that his father, Hafs

۱- Rijal al-Kashshi.

۲- Rijal at-Toosi.

۳- Rijal an-Najashi.

۴- Rijal at-Toosi.

۵- Rijal an-Najashi.

۶- Rijal at-Toosi.

.(.was an agent of Imam Abu Muhammad (a.s

Muhammad bin ar-Rabee' bin as-Suwayd as-Sa'iy .۸۱

(Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۱

Muhammad bin Ziyad .۸۲

Sheikh at-Toosi mentioned him with this name as one of Imam al-Askari's (companions adding nothing else.(۲

Muhammad bin Salih al-Armani .۸۳

(Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۳

Muhammad bin Salih bin Muhammad al-Hamadani .۸۴

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۴) Sheikh as-(Saduq said, 'He was one of those who saw the miracles of the Awaited Imam (a.s.).'(۵

Muhammad bin Salih al-Khash'ami .۸۵

(Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۶

Muhammad bin Abdul Hameed bin Salim al-Attar al-Kufi .۸۶

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۷) An-Najashi said: He was a trustworthy narrator from our Kufi Shi'a companions. He had a book on (rarities.'(۸

Abu Ja'far Muhammad bin Uthman al-Umari .۸۷

He was trustworthy and loyal. He and his father were agents of Imam al-Mahdi (a.s.). Many traditions were mentioned about his loftiness and high position. Once, Ahmad bin Isaaq asked Imam Abu Muhammad (a.s.), 'With whom shall I ideal, from whom '?shall I take (religious rulings), and whose saying shall I accept

Imam Abu Muhammad (a.s.) said, 'Al-Umari (he meant Uthman) and his son

(Muhammad)! They are trustworthy. Whatever they tell you they tell on behalf of me.'(9)

A letter came from Imam al-Mahdi (a.s.) to Muhammad bin Uthman al-Umari comforting him on the death of his father Uthman in which he said, 'May Allah reward and comfort you with the best. You are afflicted and we are afflicted. His departure distressed you and distressed us. May Allah please him in his final abode. It was from his perfect happiness that Allah had given him a

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1- Ibid.

2- Ibid.

3- Ibid.

4- Ibid.

5- Ikmaluddeen.

6- Rijal at-Toosi.

7- Rijal at-Toosi.

8- Rijal an-Najashi.

9- Usool al-Kafi, vol.1 chap. al-Hujja.

son like you to succeed him after his death, replace him, and invoke the mercy of Allah on him. I say: praise be to Allah for souls are pleased with you and with what He has put in you and given you. May He assist, strengthen, and make you successful, and be (your Guardian, Keeper, and Sufficer.'(١

Sheikh as-Saduq mentioned that Abdullah bin Ja'far al-Himyari said, 'Once, I asked Muhammad bin Uthman al-Umari whether he had seen the Man of the Matter (Imam al-Mahdi), peace be on him, and he said, 'Yes, the last time I had seen him was in the Inviolable House of Allah (the Kaaba) while he was saying: "O Allah, carry out to me what You have promised me!' Muhammad bin Uthman also said, 'I saw him clinging to the curtains of the Kaaba in al-Mustajar (resort) while saying: "O Allah, avenge on (Your enemies!"'(٢

(Muhammad bin Uthman died in ٣٠٥ AH.(٣

Muhammad bin Ali bin Bilal .٨٨

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(۴) He was trustworthy, but later on he robbed the monies of the imam (a.s.) that were with him and he refused to deliver them to the Imam's agent Muhammad bin Uthman claiming that he himself was the agent. After this, the Shi'a rejected him and announced they (were free from him.(۵

Muhammad bin Ali at-Tasturi .٨٩

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions,(۶) and so did .al-Barqi

'Muhammad bin Ali az-Zari .٩٠

.Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions

Muhammad bin Ali al-Qasri .٩١

(Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(٧

Muhammad bin Ali al-Katib .٩٢

Sheikh at-Toosi mentioned him

.Mu'jam Rijal al-Hadith, vol.۱۶ p.۳۱۰ -۱

."Man La Yahdhuruhu al-Faqih, vol.۲ chap. of "rarities of the hajj -۲

.Mu'jam Rijal al-Hadith, vol.۱۶ p.۳۱۰ -۳

.Rijal at-Toosi -۴

.Mu'jam Rijal al-Hadith, vol.۱۶ p.۳۵۰ -۵

.Rijal at-Toosi -۶

.Rijal at-Toosi -۷

as one of Imam al-Askari's companions.(1)

93. Muhammad bin 'Isa bin Ubayd al-Yaqtini

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(2) An-Najashi said, 'He was lofty, trustworthy notable from the Shi'a. He had narrated many traditions and compiled some good books. He narrated traditions from Abu Ja'far the Second (Imam al-Jawad) through letters and orally.

Muhammad bin Ja'far ar-Razzaz said that Muhammad bin 'Isa lived in Suq al-Attash and had written and compiled a good collection of books.(3)

94. Muhammad bin Musa as-Saree'iy

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions and said he was excessive.(4) Al-Kashshi said, 'He and Muhammad bin Musa ash-Shurayqi were from the disciples of Ali bin Hasaka. They are cursed, may Allah curse them.'(5) Some narrators narrated from Abu Muhammad at-Talla'kabri that Abu Ali Muhammad bin Humam said, 'As-Saree'iy was surnamed as Abu Muhammad…he was from the companions of Abul Hasan Ali bin Muhammad (al-Hadi) and al-Hasan al-Askari (peace be on them). He was the first one who claimed a position that Allah had not made for him and he did not deserve it. He fabricated lies against Allah and against His authorities (peace be on them). He ascribed to them what did not fit them; therefore, the Shi'a cursed and disavowed him. Then a book came from the imam (a.s.) cursing and disavowing him…and then disbelief and atheism appeared in his sayings.'(6)

95. Muhammad bin Musa an-Naysaburi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(7) Once, the imam (a.s.) sent a letter with him to Ibrahim bin Abdah.(8)

96. Muhammad bin Musa bin Furat

Sheikh at-Toosi mentioned him as one

.Rijal at-Toosi -۱

.Ibid -۲

.Mu'jam Rijal al-Hadith, vol. ۱۷ p.۱۲۶ -۳

.Rijal at-Toosi -۴

.Rijal al-Kashshi -۵

.Mu'jam Rijal al-Hadith, vol.۱۷ p.۳۲۳ -۶

.Rijal at-Toosi -۷

.Mu'jam Rijal al-Hadith -۸

of Imam al-Askari's companions.(1)

97. Muhammad bin Yahya bin Ziyad

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(2)

98. Muhammad bin Yahya al-Mu'athi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(3)

99. Muhammad bin Yazdad

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(4)

100. Harun bin Muslim bin Sa'dan

He was from Kufa, and then he moved to Basra, and then to Baghdad. Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(5) An-Najashi said, 'He was a trustworthy notable. He had a school in "compulsion" and "Tashbih: comparing Allah to the created". He met Abu Muhammad and Abul Hasan (peace be on them). He had some books like "at-Tawhid: monotheism", "al-Fadha'il: virtues", "al-Khutab: sermons", "al-Maghazi: battles", and "ad-Du'a". He had questions with Abul Hasan the Third (al-Hadi) (a.s.).'(6)

101. Yahya al-Basri

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(7)

102. Ya'qub bin Isaaq al-Barqi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(8)

103. Ya'qub bin Manqush

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(9) Sheikh as-Saduq mentioned that Ya'qub bin Manqush said, "One day, I went to Abu Muhammad al-Hasan bin Ali (a.s.) and asked him, 'O my master, who will be the man of this matter (imamate)?' He asked me to lift a screen there and I did. A young boy of eight or ten

years came out to us…he sat on the thigh of Abu Muhammad (a.s.). Then, Imam Abu Muhammad (a.s.) said to me, 'This is your man.' The boy jumped and Abu Muhammad (a.s.) said to him, 'O my son, go in until the prescribed time!' The boy went in while I was looking at him. Abu Muhammad

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۱- Rijal at-Toosi.

۲- Ibid.

۳- Ibid.

۴- Rijal at-Toosi.

۵- Ibid.

۶- Rijal an-Najashi.

۷- Rijal at-Toosi.

۸- Ibid.

۹- Ibid.

a.s.) said to me, ‘O Ya’qub, go in to see who there is in the house!’ I went in, but found no one.’(1)

104. Yusuf bin as-Sakht

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(2) Ibn al-Ghadhayiri said, ‘He was weak, and of unreliable speech. The people of Qum excluded him from the “rarities of wisdom”.’(3)

105. Abu Khalaf al-Ijli

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, and said that Ali bin al-Husayn bin Babwayh narrated from him from Imam Abu Muhammad al-Hasan bin Ali (a.s.).(4)

106. Abu Muhammad Ali bin Bilal al-Iskafi

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions.(5)

107. Abul Bakhtari

Sheikh at-Toosi mentioned him as one of Imam al-Askari's companions, and said he was the teacher of al-Hajjaj’s children.(6)

The Age of the Imam

point

The study of the age that Imam Abu Muhammad (a.s.) lived in is no longer a kind of luxury or ornamentation for the book, rather it is a necessity that the modern scientific research requires. Studying an age has become one of the methodical studies that a researcher cannot leave aside, because it reveals the reality of the general life which that certain person lives in, and also it sheds lights on the events that takes place during that age which naturally have a great influence on the behavior of that person. Sociologists say that the social life affects and is affected by the people living in that age.

Anyhow, we objectively shall offer several sides of the general life of the age that .Imam Abu Muhammad (a.s.) lived in

The Economical Life

Before we shed light on the economical life of the

.Ikmaluddeen -۱

.Rijal at-Toosi -۲

.Mu'jam Rijal al-Hadith, vol.۲۰ p.۲۰۰ -۳

.Rijal at-Toosi -۴

.Ibid -۵

.Rijal at-Toosi -۶

age of Imam Abu Muhammad (a.s.), we would like to show that Islam has paid extreme attention to the developing of the economy of the nation, the growth of individual income, and the prosperity of general life. Islam has considered poverty as a destroying disaster which must be removed by all means. Islam has compared disbelief to poverty, and as disbelief must be removed due to the Islamic Shariah, poverty must be removed from society as well. Islam has ordered Muslim rulers and leaders to spare no effort to save Muslims from the dangers of poverty and wretchedness which are the reasons behind the intellectual and moral deviation .among people

of the creative methods that the Islamic economy is based on is that the Sharia has limited the authorities of rulers and officials. They are not permitted in any case to play with the treasury of the state, because it is for all Muslims and not for one person. The wealth of Muslims must be spent on Muslims, and neither the ruler nor any member of his government has the right to extort from the treasury to spend on .himself or his kin, for this is treason against Allah and against Muslims

The Abbasid rule, during all its ages, followed a special economical policy that was opposed to the true Islamic system, and it was too far from the laws Islam has legislated to control the wealth of the Islamic state. We shall discuss here in brief the general economical system in

.the Abbasid age

Incomes of The State

The majority of the state income was collected from land taxes and zakat which ranged in the millions of dinars. Historians said it was about three hundred and sixty million dirhams a year,(١) and it was about five hundred million dirhams in some years.(٢) In that age a dirham had a good value. It equaled the price of a sheep, a jar (of honey, or a jar of oil, whereas a dinar equaled the price of a camel.(٣

Unfortunately, these abundant monies were not spent to develop the scientific, medical, and economical life as Islam wanted, but they went to the pockets of rulers who spent them on building high palaces, as al-Mutawakkil did, and on singers, .dancers, drinking companions, and other fields of debauchery and pleasures

Violence In Collecting The Land Tax

Violence, oppression, and punishments were common methods in collecting the land taxes during most of the Abbasid ages. People suffered exhausting kinds of oppression from the publicans, who had no bit of mercy and kindness in their hearts. They imposed taxes according to their desires and greed, and whoever refused or .delayed to pay the imposed taxes his fate would be either be the grave or prison

Al-Jahshiyari said, 'The people of kharaj (who did not or could not pay the land tax) were punished severely with different kinds of torment like being thrown to beasts of .prey and bees

Muhammad bin Muslim was a close companion to al-Mahdi (the Abbasid caliph). When al-Mahdi became the caliph and found that the people of kharaj

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.Tareekh at-Tamaddun al-Islami (the history of the Islamic civilization), vol.٥ p.٧٩ -١

.Al-Wuzara' wel Kuttab (viziers and clerks), p.٢٨٨ -٢

.The life of Imam Musa bin Ja'far -٣

were tortured severely, he consulted with Muhammad bin Muslim who said to him, 'O Ameerul Mu'minin, this is a situation that can be changed. They are debtors of Muslims and must be treated as debtors.' Then the caliph ordered to stop punishing them.'(1)

During the reign of ar-Rashid, people criticized al-Fadhl bin Yahya al-Barmaki who was the wali of Khurasan. They complained a lot about him til ar-Rashid deposed him and appointed in place of him Ali bin 'Isa, who killed many notables from the people of Khurasan and farmed great monies. Once, he sent to ar-Rashid ten million dirhams in a sack made of silk.(2)

The people of Mosul also suffered terrible oppression because of the farming of the kharaj (land tax). The wali, appointed by ar-Rashid, on them was Yahya bin Sa'eed. He ordered them to pay him the kharaj of past years, and he whipped most of them.(3)

Islam has bound walis to be kind to their subjects and to improve their economical conditions. People must not meet any pressure from rulers in farming the kharaj and zakat, but most Abbasid kings paid no attention to that, and rather, they subjected the nation by violence and oppression in collecting the kharaj.

Increasing The Kharaj

The officials of the Abbasid governments often asked people to pay more than the legal taxes and they took the extra amounts for themselves. When Abu Ubaydillah bin Yasar became the vizier of al-Mahdi, he made the kharaj on date palms and trees, and it continued so after him.(4)

Egypt

١- Al-Wuzara' wel Kuttab, p.١٤٢.

٢- Ibid., p.٢٦٨.

٣- Al-Kamil fit-Tareekh, vol.۶ p.٢٦٨.

۴- Al-Fakhri, p.١۶۴.

suffered different misfortunes and distresses because of the kharaj. Its wali, Musa bin Mus'ab, doubled the kharaj on every acre, and he imposed taxes on the people of .markets and on cattle. He took bribes in judgment

People revolted against him because of his oppression.(١) Ibn Taghri said, 'He pressed on people in farming the kharaj. He doubled the tax on every acre unlike what had been before him. People met distresses from him. He was bad to people. He took bribes on judgments...soldiers hated him. They caused him trouble and often opposed (him because he was an oppressive tyrant.'(٢

These doings were too far from the essence and reality of Islam. Those men were but a gang of thieves and highwaymen who went far into crimes and sins. Umar bin Ubayd said to al-Mansur ad-Dawaniqi, the Abbasid caliph, 'Behind your door there are fires flaming because of oppression. Behind your door are performes actions that are (neither from the Book of Allah nor the Sunna of His messenger.'(٣

Appropriating The Wealth of The State

The Abbasids misappropriated the wealth of the nation and took for themselves and for their kin, as they liked. The income of Muhammad bin Sulayman al-Abbasi a day was about one hundred thousand dirhams.(۴) When he died, he left a great inheritance from which ar-Rashid took sixty thousand dirhams. Historians say, 'Great monies came to al-Khayzuran (the mother of Harun ar-Rashid) until her wealth became about one hundred million and sixty thousand dirhams. Some writer says that this amount equaled the half of

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١- Al-Wulat wel Qudhat (walis and judges), p.١٢۵-١٢۶.

٢- An-Nujoom az-Zahirah, vol.٢ p.۵۴, al-Khutat by al-Maqrizi, vol.٢ p.٩۴.

٣- Al-Akhbar at-Tuwal, p.٣٨۴.

۴- Al-Wuzara' wel Kuttab, p.٢۵٠.

the revenue of the state at that time and two thirds of the revenue of Rockefeller in .this [۲۰th] century

It was found with the wife of al-Mutawakkil (an Abbasid king) one million and eight hundred thousand dinars. The mother of al-Muqtadir (an Abbasid king) was also excessively wealthy.(۱) Ibn al-Jawzi said about her, 'She had a great wealth that was (beyond counting. She got from her lands one million dinars every year.'(۲

The Abbasid kings gifted their relatives with great monies. Ar-Rashid distributed among his uncles and relatives monies that no caliph before him had ever distributed.(۳) Al-Mansur ad-Dawaniqi assigned one million dirhams to each one of his uncles.(۴) The Abbasid family grew until they were, at the reign of al-Ma'mun, about thirty-three thousand persons.(۵) This family, that had no any preference to the rest of Muslims, misappropriated the wealth of the nation and enjoyed the great monies, while the rest of Muslim peoples were sunk into poverty, deprivation, and .wretchedness

Great Gifts To Bondmaids

The Abbasid kings were excessive in gifting the bondmaids and songstresses. Once, ar-Rashid gave his bondmaid Dananir, at the night of an eid, a necklace of thirty thousand dinars.(۶) Al-Muqtadir gave to one of his concubines the three weights Orphan Pearl.(۷) Abul Faraj al-Isfahani said that Hamwayh hired for his bondmaid some jewels from some jeweler for twelve million dinars. When ar-Rashid saw the jewels, he admired them. He bought them and offered them as a present to the bondmaid.(۸) Al-Muqtadir played with money. He effaced coins and then

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۱- Nashwar al-Muhadharah, vol.۱ p.۲۹۳.

۲- Al-Muntadham, vol.۶ p.۲۵۳.

۳- An-Nujoom az-Zahira, vol.۲ p.۶۵.

۴- Al-Kamil fit-Tareekh, vol.۶ p.۳۱۹.

۵- Ibid.

۶- Al-Mustadhraf min Akhbar al-Jawari by Salahuddeen, p.۲۸.

۷- Tareekh al-Khulafa’ by as-Sayouti, p.۳۸۴.

۸- Al-Aghani, vol.۱۶ p.۲۲۶.

gave them to women and bondmaids.(1) Al-Mutawakkil had a bondmaid called Fadhl. She sat on a chair and argued with poets in his presence. He asked her when he bought her, 'Are you a poet?'

She said, 'So claims he who bought and sold me.'

Al-Mutawakkil laughed and asked her to recite him some verses of her poetry. She did, and he admired her poetry and ordered to give her fifty thousand dirhams.(2)

Al-Muqtadir had a village-like statue made of silver. It was very expensive. He donated it to one of his servants just because one of his bondmaids asked him to do that.

These are just few examples on the wasting of the Abbasid caliphs who spent the wealth of the nation on their pleasures paying no attention to the welfare of the society or to the development of the general life.

Abundant Gifts To Poets

Poets were the only media in that age. They supported the Abbasid rule and spread fabricated virtues ascribed to the Abbasid kings. They preferred those kings to the Alawids who were the propagandists of social justice in Islam. The Abbasids endowed poets with abundant monies and made them extremely wealthy.

Once, Abul Shibl al-Barjami al-Kufi praised al-Mutawakkil with a thirty-verse-poem and al-Mutawakkil gave him thirty thousand dirhams for that.(3)

When al-Mutawakkil held a general meeting for people to pay homage to his three sons al-Muntasir, al-Mu'tazz, and al-Mu'ayyad as the heir apparents after him, as-Sawli recited a poem on the occasion and al-Mutawakkil gave him one hundred dirhams, and so did each one

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1- Samt an-Nujoom al-Awali, vol.٣ p.٣٥٤.

۲- Nisa’ al-Khulafa’ (the caliph’s women) by ibn as-Sa’iy, p.۸۶.

۳- Al-Aghani, vol.۱۴ p.۱۹۳.

(of his sons.(1)

Once, Ibrahim bin al-Mudbir recited a poem praising al-Mutawakkil who was pleased with the poem and gave the poet fifty thousand dirhams and asked his vizier Ubaydillah bin Yahya to find him a good job.

Marwan bin Abul Janub was one of the poets who got abundant monies from al-Mutawakkil. He was very interested in praising al-Mutawakkil. Once, he got from him fifty thousand dirhams after a poem. On the occasion of the homage to his three sons, al-Mutawakkil gave the poet one hundred and twenty thousand dirhams, fifty garments, a mule, a horse, and a donkey.(2) For another poem, al-Mutawakkil gave him one hundred gold dinars.

Al-Buhturi, who was the emir of poets at that time, prepared all his talents to praise al-Mutawakkil who gave to him high titles and good epithets besides great wealth.

Al-Mutawakkil gave abundant wealth to Ali bin al-Jahm and invited him to his meetings after praising him and declared his enmity towards the Ahlul Bayt (a.s.). He dispraised the Ahlul Bayt (a.s.) bitterly and preferred over them the Abbasids who had no virtue save seizing of the rule and leading the nation towards dark abysses of oppression.

This wasteful spending on poets scattered an important part from the wealth of the nation that had to be spent on the public and to satisfy all needs of the nation.

Palaces

The Abbasids were very excessive in building palaces. They spent incredible amounts on building their palaces and decorating them with wonderful decorations the like of which no one

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۱- Al-Aghani, vol.۱۴ p.۱۹۳.

۲- Al-aghani.

had ever seen in history. Al-Mutawakkil built a palace called al-Burj. It was the most beautiful building of al-Mutawakkil. He constructed in it large statutes of gold and silver, and a wide pool with plates of gold and silver. Beside the pool there was a tree of gold with birds that whistled. It was adorned with jewels. A big throne of gold, with two big lions and a drawer having statues of beasts and eagles, was made for him there with other things as the throne of Prophet Solomon (a.s.) had been described. The walls were covered from inside and outside with mosaic and gilded marble. He spent on the building and decorating of this palace about one million and seven hundred thousand dinars. He ordered that no one should enter this palace except in clothes of embroidered silk. He brought dancers, singers, musicians, and drinking companions into the palace. When he sat in this paradise, his vizier Yahya bin Khaqan said to him, 'O Ameerul Mu'minin, I hope that Allah will thank you for building this palace and reward you with the Paradise.' Al-Mutawakkil asked, 'What for?' Yahya said, 'You have filled people with desire of the Paradise by this palace, for this will lead them to do good deeds in order to be in Paradise.' Al-Mutawakkil became delighted at hearing that.(١)

From the other palaces that al-Mutawakkil had built was al-Ja'fari. The cost of building and decorating this palace was more than two million dinars. When the palace

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١- Uyoon at-Tawareekh, vol.۶ p.١٧٠.

was completed, he brought singers, dancers, and clowns and gave each of them two thousand dirhams.(1)

Anyhow, we have mentioned the great expenses that al-Mutawakkil had spent on all his palaces in our book "the Life of Imam al-Hadi" which showed the economical imbalance in that time where the Abbasid family appropriated the revenue of the state and spent it on their pleasures and lusts.

The Luxury of The Abbasid Women

The greater part of the state revenue was spent on the ladies of the Abbasid palace. They lived in absolute luxury and bliss. Lady Zubayda (Harun ar-Rashid's wife) was interested in expensive embroidered clothes that one dress of hers cost fifty thousand dinars.(2) This luxury was not limited to the Abbasid ladies only, but it also included the ladies of viziers. Utabah, the mother of Ja'far al-Barmaki had one hundred bondmaids and each one of them put on jewelry and ornaments different from the other.(3)

The Wretchedness of The Public

It was natural that the majority of the Muslim peoples suffered poverty and wretchedness after they had been deprived from the state treasury, since that was spent on the pleasures of the kings, viziers, and the media, whereas poverty spread among most of people.

Once, al-Asma'iy saw a poet cling to the curtains of the Kaaba while reciting,

"O my Lord, I am asking as You see,

wearing two (ragged) clocks as You see,

and my old wife is sitting there as You see,

and my stomach is hungry as You see,

so what do You see about what You see?"(4)

Many other poets described in their poetry

p: ۱۲۸

۱- Mir'at az-Zaman, vol.۶ p.۱۵۸.

۲- Murooj ath-Thahab, vol.۲ p.۳۶۶.

۳- Al-Wuzara' wel Kuttab, p.۱۹۲.

۴- Al-Mahasin wel Masawi', p.۵۸۵.

the miserable life of sufferings they lived. It was very difficult for them (and for most of people) to find a bit of food and a piece of cloth for their hungry, naked children.

The miserable life that some poets, who had no relation with the Abbasid palace, lived, led them to beg through their poetry viziers, judges and other officials, and made their poetry as a means for gaining. Abu Fir'own as-Sasi was in utmost need, and when he was unable to bear any more, he went to al-Hasan bin Sahl the vizier of al-Ma'mun and praised him in a poem. In the same poem he expressed his bad condition and the wretchedness of his children.

Poverty stung Abu Fir'own severely and this time he went to one of the judges of Basra begging his help. It was shame to those kings who had the treasures of the world in their hands but left their peoples suffering neediness and deprivation.

From the poets, who suffered poverty, was Abush Shamaqmaq who went to the king begging him after he saw his children writhe with hunger and pain.

These poets represented the lives of their peoples and their sufferings of hunger, pain, and loss. The economical life was not sound and right, but it was confused and paralyzed. The Abbasid governments did not achieve ease for people, and did not provide a good life for them. The revenue of the state was spent on the Abbasid family, the viziers, and the prominent statesmen, whereas

the majority of people lived in poverty and wretchedness and could not obtain even .the least necessities of living

The Imam's Condition

Imam Abu Muhammad (a.s.) represented the front of opposition to the Abbasid rule. He often criticized the rulers for appropriating the wealth of the nation and extorting .the livelihood of people

From the notable forms of the opposition that Imam Abu Muhammad (a.s.) followed was that he prohibited himself from communicating or cooperating with those kings who took the wealth of Allah as theirs and the people of Allah as their slaves. They spared no effort to join the imam (a.s.) to their retinues but they could not, and then they treated him with absolute severity. They fought him in the means of his living and caused him to be in pressing neediness. They prevented monies to come to him from his Shi'a followers, but one of the Shi'a sent jars of oil to the imam (a.s.) and he put .money inside them(١) which decreased the pressure of that blockade

Anyhow, Imam Abu Muhammad (a.s.) sided with the poor and the deprived who were the victims of those kings who robbed the wealth of the nation and left the state in .economical imbalance

Political Life

point

The political life in the age of Imam Abu Muhammad (a.s.) was very bad and unstable. Oppression, injustice, and seditions prevailed everywhere, and many revolts broke out. That, as I think, was due to the domination of the Turks over the reins of government, and their absolute control over

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.Safeenat al-Bihar, vol.٢ p.١٥٨ -١

all affairs of the state, though they were expert neither in politics nor in administration. They oppressed people, transgressed the rules, and spread terrorism. The other reason behind this was the ignorance of the Abbasid kings, their indulging in pleasures and lusts, and their inadvertence to the interests of people, which caused .many political crises at that time

Oppressing the Alawids

The Alawids were severely tried and extremely burdened during most periods of the Abbasid rule. The Abbasid kings officially oppressed the Alawids, and pursued and punished them severely. They imposed on them economical blockade until they were .in utmost neediness

Historians say that during the reign of al-Mutawakkil, the Alawids suffered neediness and deprivation so bitter and horrible that could not be described. They had nothing but one cloak, and whenever an Alawid man or an Alawid woman wanted to go out, he or she put it on. People refrained from associating with them for fear of the tyrannical government. One day, Muhammad bin Salih (bin) al-Husayn asked Ibrahim bin al-Mudbir (to be as a mediator) to ask 'Isa bin Musa al-Jarmi's daughter's hand. The father of the girl refused and said to the mediator, 'I just tell you the truth. By Allah, I do not know one nobler or more honorable than him, but I refused him just because I fear from al-Mutawakkil and his sons after him for my life and wealth.'(١)

Muslims refrained from contacting the Alawids, and even from greeting them, because the Abbasid governments punished severely whoever showed any

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١- Maqatil at-Talibiyeen, p.۶۰۴.

.kind of respect and regard towards the Alawids

The worst period the Alawids underwent was the reign of al-Mutawakkil who poured all his rage and spite on them. They ran away to all towns and villages(١) for fear that the government might arrest and lead them either to graveyards or prisons.

The Imam's Amulet

Imam Abu Muhammad (a.s.) suffered different kinds of oppression and cruelty during the reign of al-Mutawakkil and other Abbasid kings whom the imam was contemporary with. Therefore, he resorted to Allah to protect him from their plots and save him from their evils. He armed himself with this du'a:

"I have charmed myself with the charm of Allah; the light by which He has hidden from eyes, and taken precaution for my self, family, children, properties, and all that under my charge by the name of Allah, the Beneficent, the Merciful, and sought refuge for myself and all that from what I fear and beware of with Allah Who (there is no god but Him, the Everliving, the Eternal. Slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His, who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great),(٢) (And

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١- Ibid., p.٦١٥.

٢- Qur'an, ٢:٢٥٥.

who is more unjust than he who is reminded of the signs of his Lord, then he turns away from them and forgets what his two hands have sent before? Surely We have placed veils over their hearts lest they should understand it and a heaviness in their ears; and if you call them to the guidance, they will not ever follow the right course in that case),(١) (Have you seen him who makes his desire his god, and Allah sends him astray purposely, and seals up his hearing and his heart, and sets on his sight a covering? Then who will lead him after Allah (has condemned him)? Will ye not then heed?),(٢) (These are they on whose hearts and their hearing and their eyes Allah has set a seal, and these are the heedless ones),(٣) (And when you recite the Qur'an, We place between you and those who do not believe in the hereafter a hidden barrier. And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord alone in the Qur'an they turn their backs in aversion),(۴) and may Allah have blessings on Muhammad and on his pure (progeny..."(۵

This du'a shows the extent of the fears the imam (a.s.) felt from the Abbasids, and therefore, he resorted to Allah to save him and his family from their (the Abbasids') .oppression and plotting

He also charmed himself against the oppression of the Abbasids by this

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.Qur'an, ١٨:۵٧ -١

.Qur'an, ۵۴:٢٣ -٢

.Qur'an, ١۶:١٠٨ -٣

.Qur'an, ١٧:۴۵-۴۶ -۴

.Muhaj ad-Da'awat, p.۴۴-۴۵ -۵

:du’a

O You, my means at my distress, O You, my succor at my grief, O You, my relief at my “ loneliness, guard me by Your eye that does not sleep, and shield me by Your shelter (that is unreachable.’(1

Persecuting The People of Qum

The Abbasids persecuted the people of Qum and treated them with oppression and terror. They appointed Musa bin Yahya, who was wicked and unjust, as wali over them. He was impolite, immoral, and inhuman, and people desisted from him. He treated people in a very bad way and excessively oppressed them until the notables of Qum resorted to Imam Abu Muhammad (a.s.) complaining to him about what that .tyrant did to them

The imam prayed to Allah the Almighty to save them from the evil of that mean, oppressive wali, and taught them this du’a and asked them to recite it in the qunut of :their prayers so that Allah might relieve them from this calamity

Praise be to Allah as gratefulness to his blessings, calling for His abundance,“ imploring His livelihood, being loyal to Him and not to other than Him, and refraining from disbelieving in Him and denying His might and exaltedness, a praise of one who knows that all the blessings he has are from his Lord, and the punishments that afflict him are for the wrongs his hands have committed, and the blessings of Allah be on Muhammad His slave and messenger, and the best of His creation, and the means of believers towards His mercy, and (blessings

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.Muhaj ad-Da’awat, p.۴۵ -۱

.be) on his pure progeny who are his guardians

O Allah, You have called (Your people) for Your favor, and ordered (them) to supplicate You, and You have insured response to Your people. You have not disappointed whoever resorted to You with a wish and turned to You with a need. You have not let any asking hand come back empty from Your gift or desperate of Your donation. Was there any traveler who traveled to You and did not find You near, or a comer who came to You and You put obstacles between You and him?! Was there any ?...insister on asking You that the flow of Your favor did not include him

O Allah, I come to You with my wish, the hand of my request knocks at the door of Your favor, my heart invokes You with the reverence of submission, and I found You the best intercessor for me with You. You know my request before it comes to my mind or gets in my imagination. O Allah, so complete my du'a by Your response to me !and meet my request by the satisfying of my wish

O Allah, the aberration of seditions has included us, the haze of confusion has overcome us, meanness and lowness have fought with us, the untrustworthy on Your religion have ruled over us, the wicked, who have annulled Your rule, have extorted .our affairs and tried to damage Your people and corrupt Your land

O Allah, our wealth is appropriated after it

was distributed (among all), and our rule has become domination after it was shura (consultation) and monarchy after it was the nation's option; amusements and musicals have been bought by the shares of orphans and widows, non-Muslims rule over the believers, and sinners have been entrusted with their (people's) affairs, and no protector protected them from a danger, and no guardian looked at them with the eye of mercifulness, and no kind one satisfied the thirsty hearts from a famine, and so they are weak and hungry in a home of loss, captives of wretchedness, inheritors of melancholy, meanness...

O Allah, the plant of falseness has come to harvest, reached its full, its stick has become firm...its branches have gone high and fixed.

O Allah, bring, from the truth, its reaper to reap it, break its stock, smash its branches, cut off its hump, and amputate its extents, so that falseness, with its ugly picture, disappears, and truth, with its beautiful dress, appears.

O Allah, leave no pillar of oppression, but You tear it down; no shield, but You expose it; no unity, but You separate it; no heavy force, but You slight it; no high rank, but You make it low; no post of a banner, but You turn it over; and no lively thing, but You perish it.

O Allah, cover his(١) sun, put out his light, efface his mention, hit, by the truth, his head, scatter his armies, and frighten the hearts of his people!

O Allah, do not leave a remainder

١- The unjust ruler.

of him, unless it is annihilated, nor a structure unless it is torn down, nor a unity unless it is broken, nor an arm unless it is disabled, nor a boundary unless it is violated, nor a flagpole unless it is overthrown!

O Allah, show us his supporters scattered after affinity, separate after unity, and disgraced after their domination over the nation!

O Allah, bring us the day of justice, and show it to us eternal with no darkness in it, and pure light with no pollutant in it, and make its goodness fall down on us, and its blessing come down on us, and avenge on his(١) opponent, and support him over his enemy!

O Allah, show the truth,(٢) and make it shine in the dusk of darkness, and ambiguity of confusion!

O Allah, enliven by it the dead hearts, unite by it the separate desires and different opinions, establish by it the annulled penalties and neglected rulings, satiate by it the hungry stomachs, relieve by it the weak and tired bodies, as You made us mention it, and put into our mind Your supplicating, made us successful in calling for it, and keeping the people of ignorance away from it, house in our hearts its love, and eagerness to it, and expecting it to establish its ceremonies!

O Allah, give us complete certainty about it, O You, the Achiever of good wills, the Attainer of delayed hopes. O Allah, refute the fabricators who fabricate against You in it, and confute the suspicions of

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١- The awaited savior.

٢- He meant by "the truth" the savior who would rule with justice, and remove all kinds of oppression.

!the desperate of Your mercy and desperate of it

O Allah, make us a means of its means, a figure of its figures, a fort of its forts, and brighten our faces with its brightness, honor us by its support, and make our intention ...good

O Allah, You have made us know our selves, and see our defects that we fear not to be able to respond to You, while You favor those who do not deserve it, and bestow on requesters before they request, so give us due to Your generosity and favor, for You do what You like, and determine as You want, and we have resorted to You, and .repented of our sins

O Allah,...and the caller for You, the doer of justice from Your people, the poor to Your mercy, and the needy of Your help on Your obedience...You have given him your blessing, dressed him with the dresses of Your honor, thrown on him the love of Your obedience, fixed his love in the hearts, made him successful to do Your command that the people of his time are indifferent of, made him a resort of the wronged of Your people, and a support to those who do not find a supporter save You, and a restorer of what has been annulled of the verdicts of Your Book, and a builder of what has been ruined of the laws of Your religion, and the rulings of Your Prophet, Your blessing, peace, and mercy be on him and on

his progeny. O Allah, make him safe from the plotting of enemies…and take him to the best that You have taken the doers of Your justice from among the successors of prophets. O Allah, degrade by him whoever does not turn back to Your love, and whoever bears enmity against him, and shoot by Your deadly stone whoever incites against Your religion by degrading him and scattering his power…

O Allah, as he has made himself a target to the far for the sake of You, and sacrificed his soul to defend the believers, and resist the evil of suspicious apostates until he shall remove the spread of disobediences, and show what Ulema [scholars] have left behind their backs, whereas they have covenanted to declare it for people and not to conceal it, and he shall call for the obedience of You alone, without ascribing a partner to You from Your creation that his command may be over Yours…O Allah, assist him by Your victory, enable him in what he is unable in, increase his power from Your assistance…

O Allah, honor him with the doing of Your command to see the standing of Reckoning as it is, delight Your Prophet (Your blessings be on him) by seeing him and whoever follows him in his mission, reward him with the best for doing Your command, take him closer to You in his life, and pity our wretchedness…O Allah, make him safe from what is feared for him, drive away from him the

arrows of plotting that the people of grudge throw at him, and at the participant in his matter, and his assistants on the obedience of Allah whom You have made as his fort, resort, and comfort, and who leave their families and children and country, give up comfortable beds and ease, stop their trades, harm their livings…and rejected the transient pleasures of this world. O Allah, keep them in Your safety and protection, defend them against whoever has enmity against them from Your people, suffice them and provide them with Your help, assistance, and victory. Defeat, by their right, the falseness of whoever wants to put out Your light. O Allah, fill by them every horizon and every country with justice, fairness, mercy, and virtue, and thank them due to Your generosity and bounty with what You have bestowed on the doers of justice from Your people, and saved for them from Your reward that might raise in degrees. You do whatever You like, and determine whatever You want…'(۱)

Oppression and Tyranny of Viziers

Most viziers of the Abbasid rulers were tyrannical and oppressive. They were disdainful of people and were excessive in subjugating and harming them. One day during the reign of al-Muntasir, his vizier Ahmad bin al-Khasib went out riding on a horse. Some man approached him complaining, and he (the vizier) took his leg out of the stirrup and kicked the man in his chest and killed him.(۲)

Muhammad bin Abdul Malik, the vizier of al-Wathiq, made an oven and put nails

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۱- Muhaj ad-Da'awat, p.۶۳-۶۷.

۲- Lectures on the History of the Islamic nations, p.۲۷۰.

(into it to torture people in it.(1

In addition to that, the viziers embezzled the wealth of the state. Uthaman bin Imarah, who was the wali of Sajistan during the reign of Harun ar-Rashid, was put into prison for five thousand dirhams.

Those viziers just imitated their masters the Abbasid kings who extorted the wealth of Muslims and left them in terrible poverty. Historians say, 'Al-Mansur took from people until he left nothing with them. What he had taken from them was about eight hundred million dirhams.'(2)

Internal Revolts

It was natural for the Muslim peoples to struggle and rebel against the Abbasid governments that ruled unjustly and appropriated the wealth and the economical powers of those peoples. Many local revolts took place aiming at getting rid of enslavement, oppression, and persecution. Here we mention some of those revolts to prove our saying that the political life at that age was unstable, confused, and lacking security.

The Revolt of Yahya

The great martyr Yahya bin Umar at-Talibi rebelled against the Abbasid rule calling for the achievement of social justice and the distribution of Muslims' wealth among the poor and the needy. The deprived and all other classes of people joined him because of his real and true aims of improving the general life of the nation. He occupied Kufa and set free all the wronged and oppressed people from its prisons. However, later on, the Abbasid government was able to overcome and kill him. His head was taken to Muhammad bin Abdullah bin Tahir one of the tyrants of

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1- Al-Mahasin wel Masawi', p.٥٣١, al-Fakhri, p.٢١۴.

2- Tareekh al-Ya'qubi, vol.٣ p.١٢٥.

that age who took the head to the tyrant caliph al-Musta'een. The head was hung in Samarra' to be as a lesson for whoever might think to rebel. Opportunists went to Muhammad bin Abdullah bin Tahir congratulating him on that victory! Abu Hashim al-Ja'fari as well went to this emir but said to him, 'O emir, you are being congratulated on the killing of a man that if the messenger of Allah (a.s.) was alive, he would be consoled on.'

All present people became silent and no one answered him with anything.(1) He left angrily while reciting the following:

"O Family of Tahir, eat it harmfully,

for the flesh of the Prophet is not edible.

A revenge such that its seeker is Allah,

Definitely will be taken."

The killing of Yahya was one of the disasters that afflicted Muslims at that age and caused a great loss. Poets composed many poems elegizing this great revolutionary leader.

The Revolt of The Negroes

From the revolts that dazed the Abbasids in that age was the revolt of the Negroes led by Ali bin Abdurrahim from bani Abdul Qays who claimed that he was Alawid. He claimed that his lineage belonged to the eternal martyr Zayd bin Ali bin al-Husayn, so that the public might join him and support his revolt.

Anyhow, Imam Abu Muhammad (a.s.) denied the claims of Ali bin Muhammad the leader of this revolt and said, 'The man (leader) of the Negroes is not from us the Ahlul Bayt (a.s.).(2) The details of this revolt have mentioned in all books of

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۱- Maqatil at-Talibiyeen, p.۱۶۴.

۲- Hamish (footnote or margin) al-Kuna wel Alqab, vol.۲ p.۴۰۲.

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The Revolt of Sham

In Sham(١), Al-Mutawakkil appointed a wolf from among his agents and mercenaries who turned the life of people there into hell, but then they free rebelled against him and drove him away. When al-Mutawakkil found out about that, he sent an army of seven thousand horsemen and three thousand infantrymen, and authorized the general leader to ravage Damascus for three days as Yazeed bin Mo'awiya had done (to the town of the Prophet (a.s.) Medina before.(٢

The Domination of the Turks on the Rule

From the prominent factors of the political and administrational corruption in the body of the Abbasid government at the age of Imam Abu Muhammad (a.s.) was the domination of the Turks over the government and their playing with the destinies of the state. The Abbasid throne was under their will and desire. They appointed and deposed whomever they liked. All constitutional authorities were in their hands, and the king was but in name, for he was deprived of all his administrational authorities .and all things else except amusement and lusts

Al-Mu'tamid was disabled by the Turks to a degree that he was prevented from spending any money whereas the entire world was under his throne. The Turks had .control over everything

,Some poet said about al-Musta'een the Abbasid caliph

,A caliph in a cage"

.between Waseef and Bugha

,He says whatever they say to him

(As a parrot does."(٣

When al-Mu'tazz assumed the caliphate, some of his companions sent for a diviner

and asked him how long the caliph would sit on the throne and how long

p: ۱۴۳

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۱ - Nowadays Damascus, but then, Sham encompassed the present Syria, Jordan, Lebanon and Palestine.

۲ - Mir'at az-Zaman, vol.۶ p.۱۶۹.

۳ - Murooj ath-Thahab, vol.۴ p.۶۱.

he would live. A humorous man from among the attendants said, 'I know that.' They asked him to tell them and he said, 'The matter is in the hands of the Turks. They decide how long he rules and how long he lives.' The all burst into laughter.(1)

The Religious Life

point

The religious life at the time of Imam Abu Muhammad (a.s.) was not sound or straight. It was confused and roiled by some deviants who raised spurious arguments about the pure Islamic beliefs. Some non-Muslim jugglers tried to misguide Muslims and corrupt their beliefs. Imam Abu Muhammad (a.s.) resisted all those attempts and he refuted all those fabrications and illusions, and he brought out the pure face of Islam.

There was another phenomenon that appeared in the age of Imam Abu Muhammad (a.s.). Some charlatan fabricated lies against Imam Abu Muhammad and his father (a.s.) before him to corrupt the beliefs of the followers of the Ahlul Bayt (a.s.), but the imam cursed him and ordered his followers to curse and disavow him.

Refuting Al-Kindi

Isaaq al-Kindi was the philosopher of Iraq. His thoughts predisposed him to some suspicion about the Holy Qur'an, and he spread among scholars that he had written a book called "The Contradiction of the Qur'an". He busied himself with this matter. This news came to Imam Abu Muhammad (a.s.) who met one of al-Kindi's disciples and said to him, 'Is there no wise man among you to prevent your teacher al-Kindi from that which he has busied himself

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۱- Al-Fakhri, p.۱۸۱.

’?with in the Qur'an

The disciple said, ‘We are his disciples. How is it possible for us to object to him ’?whether in this matter or else

’?Imam Abu Muhammad said to him, ‘Do you tell him what I shall say to you

’.He said, ‘Yes

Imam Abu Muhammad (a.s.) said to him, ‘Go to him, be courteous with him, and show him that you will help him in what he is in. When he feels comfortable with you, you say to him, ‘If someone recites the Qur'an, is it possible that he means other meanings than what you think you understand?’ He shall say that it is possible because he is a man who understands when he listens. If he says that, you say to him, “How do you know? He might mean other than the meanings that you think, and so he ’...fabricates other than its (the Qur'an) meanings

The disciple went to his teacher al-Kindi and did as the imam told him. Al-Kindi said to ’!his disciple, ‘I adjure you by Allah to tell where you have got this from

’.The disciple said, ‘It was something that came to my mind and I mentioned it to you

Al-Kindi said, ‘No, no one like you can get to this. Would you tell me where you have ’?got this from

’...He said, ‘Imam Abu Muhammad asked me to say that

Al-Kindi said, ‘Now you say the truth. The like of this can not be expressed, except ’...(from that house (the Ahlul Bayt

(After that, al-Kindi burnt his book.(١

Refuting A Monk

Once, people

1- Al-Manaqib, vol. 4 p.424.

suffered from a terrible drought. Al-Mu’tamid, the Abbasid caliph, ordered people to go out in the open air for three days in order to offer the prayer for rain. They did, but no rain fell down. Christians as well went out with whom there was a monk who whenever stretched his hand towards the sky, it rained. He did that many times and some ignorant (Muslims) doubted their religion and some others apostatized. This was hard for al-Mu’tamid. He went to Imam Abu Muhammad (a.s.) who was in prison ’!then and said to him, ‘Attain to the nation of your grandfather before they will perish

Imam Abu Muhammad (a.s.) said to him, ‘Let people go out tomorrow and I shall ’.remove their doubts insha’Allah

Al-Mu’tamid set the imam free from prison, but the imam asked him to set free all his companions from prison too, and al-Mu’tamid agreed to his request. On the following day, people went out to offer the prayer for rain. The monk raised his hand towards the sky and it clouded and rained. Imam Abu Muhammad (a.s.) asked his men to catch the monks hand and take what there was in it. There was a bone of a human being. The imam took the bone from the monk and asked him to pray for rain again. The monk raised his hands towards the sky, but clouds disappeared and the sun shone. .People were astonished

Al-Mu’tamid asked Imam Abu Muhammad (a.s.) what that thing was and the imam said, ‘This

is a bone of one of the prophets that this monk has got in some way or another from some grave. Whenever a prophet's bone is exposed under the sky, it will rain…'

Al-Mu'tamid checked that and it was as the imam said. Then suspicions and doubts were refuted.(۱)

Liars and Fabricators

Liars and fabricators were not few at that time, and this was another plague of that age. It was a result of weak faith. From the most famous fabricators was Urwah bin Yahya ad-Dihqan al-Baghdadi who fabricated lies against Imam Abul Hasan Ali bin Muhammad al-Hadi (a.s.) and Imam Abu Muhammad al-Hasan bin Ali (a.s.) after him. He embezzled the monies that came to Imam Abu Muhammad (a.s.) from his followers. The imam cursed him and ordered his followers to curse and disavow him lest he would destroy their beliefs.(۲)

Amusement and Diversion

Amusement, singing, dancing, and all kinds of diversion were widespread in the age of Imam Abu Muhammad (a.s.). Baghdad and Samarra' were full of debauchery and vices. It was the Abbasid kings who led the society to this corruption. They submitted to their lusts and desires, and their red nights were full of all kinds of vices and sins.

Al-Mahdi, the Abbasid king, was the first who opened the door of music, singing, dancing, and drinking for the other Abbasid kings. He was fond of a songstress called Jawhar.(۳)

As for Harun ar-Rashid, he was famous for his indulging in amusement and singing. His nights were full of all kinds of music, singing, dancing, and

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۱- Jawharat al-Kalam, p.۱۵۴, Akhbar ad-Duwal, p.۱۱۷.

۲- Rijal al-Kashshi, p.۳۵۳.

۳- Al-Bayan wet-Tebyeen, vol.۳ p.۳۷۰-۳۷۱.

drinking. He was fond of a bondmaid called Thatul Khal. Once, he swore for her that he would carry out everything she asked him for. She asked him to appoint some man in charge of war and kharaj in Persia for seven years. He did that and wrote a covenant and made a condition for the heir apparent to carry that out after him if it could not be done in his life.(1)

Al-Ma'mun, who was said to be moderate in conduct, spent many of his nights in singing and playing. He was fond of a bondmaid called Urayb, and he often composed poetry about her.

Al-Mutawakkil, who was contemporary with Imam Abu Muhammad (a.s.), was immature, following after his lusts and desires. He was the most dissolute king among the Abbasids. We shall talk about this and other things when we shall talk about his life in a coming chapter.

The Kings in the Age of the Imam

point

We should have a short break to talk - in brief - about the kings whom Imam Abu Muhammad (a.s.) was contemporary with, and give a picture about their conducts and the misfortunes, and distresses the imam suffered under their reigns.

Al-Mutawakkil

point

Al-Mutawakkil son al-Mu'tasim assumed the rule in ۲۳۲ AH.(2) In the same year Imam Abu Muhammad (a.s.) was born.(3) When al-Mutawakkil assumed the rule, people were afflicted with a natural disaster that they had never seen before. A simoom blew in Iraq, and destroyed the plants of Basra, Kufa, and Baghdad and killed many travelers. It lasted

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1- Al-Aghani, vol.۱۹ p.۱۱۶.

.Tareekh al-Khulafa' by as-Sayouti, p.٣۴۶ -٢

.Akhbar ad-Duwal, p.١١٧ -٣

for fifty days and reached Hamadan, Mosul, and Sanjar. It destroyed plants and cattle, prevented people from dealing in markets and walking in streets, and killed a large number of people.(١) It might be a warning from the Heavens on the evil omen of the reign of this king.

When al-Mutawakkil was paid homage as king, Ubaydillah bin Tahir gave him as a present four hundred bondmaids at the head of whom was Mahbubah whom al-Mutawakkil became very fond of.(٢)

His Characteristics

Al-Mutawakkil lived a life of frivolity with no tendency to seriousness. His life was full of amusement and joking. Historians say, 'No play, joking, or clowning appeared in the meetings of the Abbasid caliphs before al-Mutawakkil. When al-Mutawakkil assumed the rule, he brought all that to his meeting and then most of the upper class imitated him in that.(٣) He brought imitators, who imitated the gestures and voices of some people and did comic acts, in his meeting.(۴)

He was very interested in pleasures and drinking.(۵) Banan and Zanam were two boy servants of his. They were skilled in playing and singing. One played the lute and the other blew the pipe. He did not drink except with their playing.(۶)

His retinue curried favors with him by giving him as a present beautiful bondmaids and matured wines because he was exceesingly fond of both. Once, al-Fath bin Khaqan gave him, after he recovered from illness, a very beautiful bondmaid, a gold cup, a crystal vat full of wine, and a piece of

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١- Tareekh al-Khulafa', ٣۴۶.

٢- Nisa' al-Khulafa' (the caliphs' women), p.٩٢.

٣- Lectures on the History of the Islamic nations, p.٢۶۵-٢۶۶.

۴- Ad-Diyarat, p.٢۶.

۵- Baynal Khulafa' wel Khula'a' (between the caliphs and the dissolute), p.١١۵.

.Thimar al-Quloob (fruits of hearts), p.۱۲۲ -۶

paper having written in it some verses of poetry. Al-Mutawakkil admired that. Youhannah bin Maswayh, his special physician, said to him, 'O Ameerul Mu'minin, by Allah, al-Fath is more curative than me. Do not oppose what he advised you of!'(1)

He was preoccupied with sexual life. Historians say that he had five thousand concubines and that he had slept with all of them. Abd said, 'By Allah, if al-Mutawakkil was not killed, he would not live longer because of the abundance of his sexual intercourses.'(2)

He was very fond of beautiful bondmaids and of talking with them. He loved a bondmaid called Qabihah. He said to Ali bin al-Jahm, 'One day, I went to Qabiha and saw that she had written my name with the ghaliyah (a kind of perfume) on her cheek. By Allah, I have not seen a thing more beautiful than the black of that ghaliyah on the white of that cheek. Would you please compose some verses on that?'

Once, he became angry at his bondmaid Mahbubah and left her alone for some time. He saw in sleep that she made peace with him. He sent one of his servants to see what the matter with her was. The servant came back telling him that she was sitting singing. He and his servant went to listen to her singing. She was singing some verses of poetry which pleased him. When she felt him, she came and told him that she saw in sleep that he came and made

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1- Encyclopedia of the Twentieth Century, vol.10 p.964.

2- Mir'at az-Zaman, vol.6 p.69.

peace with her and so she recited this poetry. Al-Mutawakkil and his bondmaid went together to drink. He gave his companions good presents on the occasion.(1)

Al-Mutawakkil committed vices openly and he did not feel shy before people. Once, he played backgammon with his vizier al-Fath bin Khaqan. Judge Ahmad bin Dawud asked permission to come in to al-Mutawakkil. Al-Fath wanted to hide the backgammon but al-Mutawakkil prevented him and said, 'Do I do something before Allah and conceal it from His people?'(2)

He was reckless and did not fear Allah. His companions played chess before him,(3) and if they knew that it displeased him, they would not dare to do that.

His recklessness and committing vices were known to all people. He asked his wife Reetah bint al-Anbas to unveil herself and to braid her hair like boys did, and when she refused, he divorced her.(4) All people talked about that, but he was indifferent to any criticism.

From his other characteristics were haughtiness and pride especially on his last days when his rule became constant and firm. He was despotic, proud, and haughty towards people.(5) He despised al-Buhturi, the emir of poets at that time, who praised him in his poems. Al-Mutawakkil incited Abul Anbas to harm and disgrace al-Buhturi who ran away saying, 'Knowledge has been lost and literature has perished.'(6)

His Enmity Towards The Alawids

Al-Mutawakkil's heart was full of enmity and spite against the Prophet's progeny. He tried his best to exhaust them. They met many misfortunes and distresses during his reign that

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۱- Nisa' al-Khulafa', p.۹۵-۹۶.

۲- Zahr al-Adaab, vol.۴ p.۳۱.

۳- Baynal Khulafa' wel Khula'a', p.۱۰۸.

۴- Mir'at az-Zaman, vol.۶ p.۱۶۹.

.Uyoon at-Tawareekh, vol.۶ p.۱۷۰ -۵

.Akhbar al-Buhturi by as-Sawli, p.۸۹ -۶

they did not met from the unjust rulers before him. He imposed an economic blockade on them and officially prohibited any form of assistance to them. Whenever he was informed that someone helped them, he severely punished him and imposed a heavy fine on him.(١) People refrained from helping or associating with the Alawids for fear .of the severe punishment of this tyrant

The economic blockade harmed the Alawids and exhausted them to a degree that one dress was used by some women of them. One of them wore it and offered the prayer and then another one and so on. They always patched it. They sat at their spindle semi naked with unveiled heads,(٢) whereas the tyrant al-Mutawakkil spent on his red nights millions of dinars, and donated, without measure, thousands to singers, drinking companions, and effeminates, but prevented the progeny of the messenger of Allah (a.s.) from receiving their rights and legal dues until he made them .poor and wretched

Besides, he made all the media in his government defame and degrade the Alawids. Mercenary poets, like Marwan bin Abul Janub, dispraised the Alawids and preferred the oppressors and tyrants to them. Al-Mutawakkil gifted those poets with gold and silver to go further in defaming the Alawids, thinking that these procedures would take Muslims away from the progeny of their prophet (a.s.). He was badly mistaken in that, for that made people believe more that the Ahlul Bayt (a.s.) were the real leaders of the nation. All classes of

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١- Maqatil at-Talibiyeen, p.٥٩٧.

٢- Ibid., p.٥٩٩.

.people glorified and highly regarded them. They preferred them to all other people

Al-Mutawakkil bore hatred and spite against Imam Ali (a.s.). He rejected him and declared his hatred and despise towards him openly. He made one of his effeminate servants dance and compare himself to Imam Ali (a.s.). This ugly doing provoked al-Muntasir, al-Mutawakkil's son, and made him kill his father.

Al-Mutawakkil was full of rage whenever he heard or saw crowds of people visit the shrine of Imam al-Husayn (a.s.) the master of the youth of Paradise, whereas the graves of his (al-Mutawakkil's) fathers and their cousins the Umayyads turned into dunghills in dark, dreary places, which became resorts for beasts. Those graves, with their misery and gloominess, spoke of the oppression and violence of their inhabitants .against Muslims

Historians say that the reason, which made al-Mutawakkil destroy the holy shrine, was that some songstress sent him her maids before he assumed the rule to sing for him when he drank, and when he became the caliph, he sent for her to send him a songstress but she was not there. It was said to him that she had gone to visit the holy tomb of Imam al-Husayn (a.s.). She was informed of that while she was in Kerbala. She hurried back to Baghdad and sent al-Mutawakkil one of her maids. He asked the maid where they were and she said, 'My lady went to perform the hajj (pilgrimage) and took us with her.' It was the month of Sha'ban. Al-Mutawakkil

was astonished and said to her, 'Where did you perform the hajj in Sha'ban?' She said, 'To the tomb of al-Husayn.'

The tyrant was alarmed and angry when he heard that the pilgrimage was to the holy tomb of Imam al-Husayn (a.s.). He arrested the lady of the maid and confiscated all her wealth, and ordered his officials to destroy the tomb. They refused insistently to destroy the tomb of the grandson of their Prophet. Then, al-Mutawakkil asked some Jews, headed by ad-Dayzaj, to destroy the tomb. They responded to him and destroyed the holy tomb in ۲۳۷ AH,(۱) and destroyed all buildings around the tomb. They plowed the land around the tomb and made water flow over the land,(۲) but water flowed around the tomb without reaching it; therefore, it was called al-Ha'ir. A pleasant smell was emitted from the tomb, the like of which people had never smelt before.(۳)

A nomad from bani Asad got the honor of visiting the holy tomb after it had been destroyed. He began smelling the earth so that it might guide him to the holy tomb. When he took a handful of earth, smelt it, and found it emitting a very pleasant smell. He cried and addressed Imam al-Husayn (a.s.) saying, 'May my father and mother die for you! How fine you are! How fine your tomb is, and how fine your earth is!' Then he recited the following verse,

"They wanted to hide his tomb from his companion,

but the fine smell of the

۱- Akhbar ad-Duwal, p.۳۵۹.
۲- Maqatil at-Talibiyin, p.۵۹۸.
۳- Maqatil at-Talibiyin, p.۵۹۸.

".tomb's earth guided to the tomb

Muslims complained of al-Mutawakkil and abused him in their societies and meetings, and prayed Allah against him in their prayers. They wrote curses against him on mosques and walls. The following verses, which were composed by a poet who concealed his name for fear of the government, though it was ascribed to ibn as-Sikkit or al-Bastami,(۱) were memorized by people and spread among all classes of :society

,By Allah, if the Umayyads had killed the son(۲) of the Prophet unjustly"

!his cousins(۳) did the same; here is his tomb destroyed

,They felt sorry that they did not participate in killing him

(So they chased him in the grave.'(۴

Kingdoms come and go, but al-Husayn (a.s.) with his mention and shrine remains as a shining star in the sky of the Arabs and Muslims for he has occupied the hearts of Muslims and his love flowed in their veins, whereas al-Mutawakkil and his likes are .chased by the curse, wrath, and punishment of Allah

Imam Abu Muhammad (a.s.) was in the prime of youth and he heard about the unjust decision that al-Mutawakkil had taken against the shrine of his grandfather, and about the severe punishments the visitors of the shrine faced from al-Mutawakkil. .Surely these procedures caused him pains and distresses

With Imam Al-Hadi

Imam al-Hadi (a.s.) was the master of the Ahlul Bayt (a.s.) at that age. All the nation regarded, glorified, and preferred him, due to his knowledge, piety, and virtues, to all others, and a part of the nation believed

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.Fawat al-Wafiyyat, vol.۱ p.۲۰۳ -۱

۲- Imam Husayn (a.s.).

۳- The Abbasids who were the cousins of the Prophet (a.s.) and of Imam Husayn (a.s.).

۴- Akhbar ad-Duwal, p.۱۵۹, Tareekh al-Khulafa’, p.۳۴۷.

in his imamate. Al-Mutawakkil could not bear to see a great personality from his enemies, the Alawids, in the Muslim nation, whom all people talked highly about and .whose talents and intelligence were mentioned in all meetings

Mercenaries, opportunists, and the government agents began spreading lies against the imam saying that great monies were sent to him, and that he had determined to revolt against the Abbasid rule. Al-Mutawakkil became so upset and angry. He ordered his men to bring Imam al-Hadi (a.s.) to Samarra' the capital of the Abbasid state at that time. Imam al-Hadi (a.s.) and his family were brought from Medina to Samarra'. Al-Mutawakkil imposed house arrest on the imam and did not let him leave Samrra' after surrounding his house with detectives and policemen to watch all his .activities, and to prevent the Shi'a from communicating with him

After some time, al-Mutawakkil imposed an economic blockade on the imam and his family so that no money came to him from his followers except after hard efforts. The Shi'a followed all ways and means to take money to the imam. One of those means was that they pretended to sell oil, and inside the bottles of oil they sold to the Imam, .they concealed money

Some villain went to al-Mutawakkil and informed him about Imam al-Hadi (a.s.) falsely claiming that he had books, arms, and monies and that he might revolt against the government of al-Mutawakkil, who became worried and terrified upon hearing so. Al-Mutawakkil ordered some of

his Turk policemen to attack the house of Imam al-Hadi (a.s.) in the night and arrest .him

They attacked Imam al-Hadi (a.s.) unexpectedly and found him in a simple house wearing a garment of wool and there was nothing between him and the ground save a carpet of sand and pebbles while facing the qibla and reciting this saying of Allah, (Nay! do those who have wrought evil deeds think that We will make them like those who believe and do good that their life and their death shall be equal? Bad it is that (they judge).(١)

They took him to al-Mutawakkil while he was in that state(٢) that represented the asceticism of prophets and spirituality of apostles. Al-Mutawakkil was drunk at the table of wine. When he saw Imam al-Hadi (a.s.), he offered him a glass of wine, but Imam al-Hadi (a.s.) shouted at him, 'By Allah, it has never mixed with my blood and '.flesh at all

'!Al-Mutawakkil asked the imam, 'Recite me some poetry

'.Imam al-Hadi (a.s.) said, 'I seldom recite poetry

'!Al-Mutawakkil insisted on him saying, 'You must recite me some poetry

Imam al-Hadi (a.s.) found himself obliged to recite some poetry, and so he recited the ,following verses that changed the ecstasy of al-Mutawakkil into sorrow and weeping

,They were on the tops of mountains"

.guarded by strong, brave men, but those tops sufficed them not

,After glory, they were taken down from their positions

!and put into holes. How bad an abode they dwelt in

:A crier called them after being buried

Where are the

۱- Qur'an, ۴۵:۲۱.

۲- Rawdhat al-A’yan, manuscript.

?thrones, crowns, and treasures

,Where are the faces that were at ease and luxury

?that curtains and screens were put before them

.The grave showed those faces where worms were fighting on them

!How long they ate and drank

"!But after that long eating, they were eaten

Al-Mutawakkil was shaken and intoxication flew from his head. He began crying incontrollably. The attendants in the meeting feared for Imam al-Hadi (a.s.) that al-Mutawakkil might assault him and they thought that al-Mutawakkil would take .revenge on him

Al-Mutawakkil ordered his men to take the glasses of wine away from the meeting. He turned to the pure Imam (a.s.) and said to him reverently, 'O Abul Hasan, are you in '?debt

'.Imam al-Hadi (a.s.) said, 'Yes, four thousand dinars

Al-Mutawakkil ordered four thousand dinars to be given to Imam al-Hadi (a.s.). He returned him back to his house with respect and honor.[1]

This event showed the jihad of Imam al-Hadi (a.s.) and his fixed situation towards that tyrant. He did not care for his rule and power. He preached and warned him of the punishment of Allah and said to him (through poetry) that he would die and neither his armies nor his authority would save him from death, and that his delicate body would be food for worms in the grave. Certainly, al-Mutawakkil had never heard such preaching before. Instead, he filled his ears with the voices of songsters and songstresses. Finally, death came to him while he was between musicians and cups of .wine

(.Anyhow, Imam Abu Muhammad (a.s

۱- Murooj ath-Thahab, vol.۴ p.۴۴-۴۵.

.saw what happened to his father from al-Mutawakkil

The Death of Al-Mutawakkil

Al-Mutawakkil and his vizier al-Fath bin Khaqan were killed after a plot concluded by al-Mutawakkil's son al-Muntasir, Waseef, and Bugha the Turks. They attacked him in the night and cut him and his vizier by their swords into pieces so that his flesh could .not be distinguished from his vizier's

Al-Mutawakkil was killed and a black page of debauchery, diversion, corruption, and .oppression was folded, and people could breathe freely for a short time

The Reign of Al-Muntasir

Al-Muntasir assumed the rule after the coup he led against his father. The Shi'a felt .delight and joyful after the nightmare of oppression disappeared

Al-Muntasir followed a rightly, fair policy towards the Alawids and the Shi'a. From the good he did to the Alawids were that he returned Fadak(۱) to the Alawids, cancelled the interdict on the entails of the Alawids and gave those back to them, deposed the wali of Yathrib Salih bin Ali, who treated the Alawids badly, and appointed Ali bin al-Hasan instead of him. He ordered him to treat the Alawids kindly and do good to them. He gave him some money to distribute it among the Alawids and among his family according to their ranks. Al-Muntasir permitted Muslims to visit the tomb of Imam al-Husayn (a.s.) after al-Mutawakkil had forbidden that and decreed severe penalties .against whoever visited that holy tomb

Poets praised al-Muntasir in their poems and people appreciated his favors and good .situations towards the Alawids

This noble man, who refreshed the hearts

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۱ - Fadak was a very vast, fertile village that the Prophet (s) had donated to his

.daughter Fatima (s). It was rich of date palms and other fruitful trees

of the Alawids, did not live long. Death came over him in the beginning of his rule. Most of historians said he did not die a natural death but he was poisoned. The Turks assassinated him fearing that he might kill them and do away with their influence and domination over the Islamic nation.

The Turks bribed his physician ibn Tayfur by giving him thirty thousand dinars to assassinate him. Al-Muntasir was ill and the physician advised to bleed him. He bled him with a poisoned blade and he died soon.(١) He died on Saturday, the fourth of Rabee' ath-Thani,(٢) ٢۴٨ AH and was buried in al-Jawsaq.(٣) By his death, people lost much. It was he who destroyed his father's throne, which was based on oppression and tyranny, and enmity towards the infallible imams of the Ahlul Bayt (a.s.).

The books of history at hand did not mention any meeting or event that took place between Imam Abu Muhammad (a.s.) and al-Muntasir. The certain thing is that the Imam (a.s.) was delighted for al-Muntasir's procedures towards the Alawids that returned to them safety and settlement which they missed during the reign of al-Mutawakkil. People, especially the Shi'a, were refreshed during his reign, though it was very short.

The Reign of Al-Musta'een

point

After the death of al-Muntasir, al-Musta'een assumed the rule on Sunday, the fifth of Rabee' ath-Thani in the year ٢۴٨ AH. He was as a puppet controlled by the Turks. He had no political influence over the body of his government. One of the poets remarked

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١- Tareekh al-Khulafa' by as-Sayooti, p.٣۵٧.

٢- It is the fourth month in the Islamic lunar calendar.

٣- Al-Anba' fee Tareekh al-Khulafa'.

,on that

„A caliph in a cage between Waseef and Bugha“

(he says what they both say to him as a parrot does.”(١)

Al-Musta’een before the Turks was as a corpse in a washer’s hands. He had no power or authority. The state was run by the Turks while he was busy with lusts, pleasures, .drinking, and listening to singing

His Spite Towards The Imam

Al-Musta’een bitterly hated Imam Abu Muhammad (a.s.). The following are some of :the reasons that were behind his grudge towards the imam

First, people, in their meetings, always talked about the imam’s high position, talents, and intellect. Besides that, a good part of the nation believed in his imamate and followed him, whereas al-Musta’een, though he was the caliph, had no respect or .value near Muslims

Second, mercenaries and agents of the government often flattered the rulers by falsely informing against the imam, claiming that great monies came to him from the Shi’a and that he might rise in a violent revolt against the Abbasid rule. This made al-.Musta’een fear the imam

Third, from the reasons that made al-Muta’een bear a grudge against Imam Abu Muhammad (a.s.) was his fear of his (the imam’s) son, the awaited imam (a.s.) whom the Prophet (a.s.) had brought good news about. Many true traditions said that it was he who would repair religion, do away with injustice and oppression, and relieve the oppressed and the wronged. The hearts of the Abbasids were full of fear from him thinking that he would do away with their rule, and therefore they bore

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.Tareekh al-Khulafa’, p.٣۵٧ -١

a grudge against Imam Abu Muhammad (a.s.). They put him under strict observation .and sent women to spy on the birth of the awaited imam in order to arrest him

Arresting The Imam

Al-Musta'een gave order to his policemen to arrest Imam Abu Muhammad (a.s.). He was arrested and put into the prison of Ali bin Awtamish who was from the bitterest enemies of the progeny of Abu Talib. The authority insisted on this jailer to harm and press the imam, but he was affected by the imam. He changed and his grudge towards the imam was removed from his heart. He put his cheek on the ground out of humbleness to the imam, and did not raise his eyes before the imam out of glorification and respect. He turned to be one of the best people in thought and faith (towards the imam.(١

Isa bin al-Fath was in prison with Imam Abu Muhammad (a.s.). Imam Abu' Muhammad (a.s.) said to him, 'O 'Isa, you are sixty-five years and a month and two '.days old

Isa was astonished. He reviewed his birth date in a book with him and found it was as' .the imam told

.Then the imam asked 'Isa if he had a son and he said he had not

Imam Abu Muhammad (a.s.) prayed Allah for him saying, 'O Allah, give him a son to be '...a support for him. The best of support a son is

'?Isa said, 'O my master, and you? Do you have a son'

,Imam Abu Muhammad (a.s.) said, 'By Allah

.Usool al-Kafi, vol.١ p.۵٠٨ -١

(I shall have a son who will fill the earth with justice and fairness, but not now.’(1)

Fear of The Shi’a

The frightening news of the imprisonment of Imam Abu Muhammad (a.s.) reached all milieus of Muslims, who reacted in sorrow and desired to take revenge against the Abbasids. The Twelver Shi’a, who believed in the imamate of Abu Muhammad (a.s.), were shocked after they were informed that al-Musta’een had determined to kill their imam by ordering his chamberlain, Sa’eed, to take the imam to Kufa and assassinate him on the way.

Muhammad bin Abdullah and al-Haytham bin Subabah wrote a letter to Imam Abu Muhammad (a.s.) saying, ‘May we die for you! We have heard news that worried and distressed us…’

Imam Abu Muhammad (a.s.) calmed them down and told them that no fear should be on him and that his oppressive enemy (al-Musta’een) would be deposed after three days. It was as he said.(2)

Amr bin Muhammad bin Rayyan said, ‘Once, I went to Abu Ahmad bin Abdullah bin Tahir and found in his hand the letter of Abu Muhammad (a.s.) written in it: “I prayed to Allah against this tyrant (al-Musta’een) to take him after three (days).’ On the third day, the Turks deposed him.(3)

The Deposition of Al-Musta’een

The Turks snubbed al-Musta’een and feared him. One day, he set out towards Baghdad. The Turks sent for him asking him to return to Samarra’. He refused and went on to Baghdad. They deposed him and took al-Mu’tazz out of prison and paid him homage as the caliph. They prepared a

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۱- Jawharat al-Kalam, p.۱۵۵.

۲- Muhaj ad-Da’awat, p.۲۷۳.

.Al-Ghaybah by Sheikh at-Toosi, p.۱۳۲ -۳

great army to occupy Baghdad. The two armies met and both sides suffered great losses but the war continued. At last, they agreed that al-Musta'een should announce his resigning and give the caliphate to al-Mu'tazz on certain conditions that they both agreed upon.

Al-Musta'een handed the caliphate over to al-Mu'tazz, who did not observe the conditions required from him and he put al-Musta'een in the prison of Wasit. He remained for nine months in that prison. The Turks felt fear of al-Musta'een although he was in prison. They took him out of prison and brought him to Samarra'. Al-Mu'tazz asked his chamberlain Sa'eed to kill him and he did.(۱) The author of al-Fakhri said he was weak in mind, reason, and administration, and that several seditions happened during his reign and his state was full of troubles and confusion.(۲)

The Reign of Al-Mu'tazz

point

He was az-Zubayr son of Ja'far al-Mutawakkil. He assumed the rule while he was in the prime of youth. He was experienced neither in politics nor in administration. The Turks appointed him as king to be, as a bridge for them to pass across in order to achieve their aims and wishes. He had no will or option.

He inherited from his fathers that enmity towards the Ahlul Bayt (a.s.). He hated Imam Abu Muhammad (a.s.). Once, he tried to kill him but he failed. He asked Sa'eed the chamberlain to take the imam to the palace of ibn Hubayrah and assassinate him there, but Allah saved the imam(۳) after some events took

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۱- Tareekh al-Khulafa', p.۳۵۸-۳۵۹.

۲- Al-Fakhri, p.۱۳۲.

۳- Dala'il al-Imamah, p.۲۲۵, Muhaj ad-Da'awat.

place that made them busy and diverted their attention from the imam.

Al-Mu’tazz ordered his men to arrest the imam and put him into prison, for he could not bear to hear all people talk about his virtues, vast knowledge, and piety; besides that, the imam was also the father of the awaited imam who would remove oppression and injustice and do away with the governments of the oppressive.

Imam Abu Muhammad (a.s.) became unable to bear the oppression of al-Mu’tazz any more, and so he prayed Allah to save him from the evils of this tyrant, and Allah responded to him after not long. Imam Abu Muhammad (a.s.) had told his followers about the deposition of al-Mu’tazz before it took place. He replied to Abul Haytham bin Subabah saying, ‘After three (days) deliverance shall come to you.’ On the third day, al-Mu’tazz was deposed.(١)

The Deposition of Al-Mu’tazz

After the prayer of Imam Abu Muhammad (a.s.), Allah took revenge on al-Mu’tazz. Some Turk leaders asked al-Mu’tazz to give them their salaries, but there was nothing in the treasury. Al-Mu’tazz went to his mother, who was very wealthy, possessing millions of dinars, but she refused to give him any. When the Turks became desperate about getting their salaries, they attacked al-Mu’tazz.

They drew him by his leg, stung him with pins, and stood him under the sun on a very hot summer day saying to him, ‘Depose yourself!’ Then, they brought the judge of Baghdad and some prominent men and announced his deposition. Five nights after

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١- Dala’il al-Imamah, p.٢٢۵. Akhbar ad-Duwal, p.١١٧.

his deposition, the Turks took him to the bathroom. After washing, he felt thirsty. They did not give him water for a period, and then they gave him icy water and he died.(1)

The men of Salih bin Waseef followed after Qabihah, mother of al-Mu'tazz, and took her money that was about five hundred thousand dinars. They found wardrobes of her under the ground containing large amounts of money. They found one million and three hundred thousand dinars in an underground room. They found a quantity of emeralds in a basket, large pearls in another, and rubies in a third. All this wealth was taken to Salih bin Waseef. He abused her and said, 'She exposed her son to killing for fifty thousand dinars while she had all this wealth!'(2)

The Reign of Al-Muhtadi

After the deposition of al-Mu'tazz by the Turks, al-Muhtadi, who was thirty-seven years of age, assumed the rule.(3) He, like his fathers, bore a grudge towards Imam Abu Muhammad (a.s.) and afflicted him with distresses and pains.

He ordered his men to arrest the imam and put him into prison. He determined to kill him as he determined to annihilate all the Shi'a. Imam Abu Muhammad (a.s.) remained for some days in prison, where Abu Hashim was with him. He said to Abu Hashim, 'O Abu Hashim, this tyrant wanted to kill me this night, but Allah has cut his old. I have no son but Allah will give me a son.'(4)

Some of the imam's followers wrote to him, "We have been

۱- Tareekh al-Khulafa', p.۳۶۰.

۲- Tareekh ibn al-Atheer, vol.۵ p.۳۴۴.

۳- Murooj ath-Thahab, vol.۴ p.۱۲۴.

۴- Muhaj ad-Da'awat, p.۲۷۴.

informed that he (al-Muhtadi) threatens your Shi'a and says, 'By Allah, I will remove them from the face of the earth.'

Imam Abu Muhammad replied, 'That is beyond his life. Count, from this day five days, and he shall be killed in the sixth day after disgrace, meanness, and lowness befall him.' It was as the imam said.(1)

The Turks became displeased with al-Muhtadi. They attacked him with daggers and killed him.(2)

The Reign of Al-Mu'tamid

The caliphate came to al-Mu'tamid while he was twenty-five years old.(3) Historians say, 'He was dissolute, and interested in lusts and amusements. He was busy with music and singing paying no attention to his subjects. He committed sins that made people hate him.'(4)

In his reign, Imam Abu Muhammad (a.s.) died after meeting distresses and misfortunes from him.

He ordered his men to arrest Imam Abu Muhammad (a.s.) and his brother Ja'far and put them into prison. He instructed the jailer Ali bin Jurayn to inform him of his activities and his conversations at all times. The jailer told the caliph that the imam did not do anything that might oppose the Abbasid policy, and that he turned his back to this world and turned to Allah the Almighty. He fasted during the day and spent the night in worships.

Another time, the caliph asked the jailer to inform him about everything the imam did or said, and he answered with the same. He ordered him to set the imam free, send him his greeting, and apologize to him. The jailer hurried

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۱- Ibid.

۲- Murooj ath-Thahab, vol.۴ p.۱۲۷.

.Murooj ath-Thahab, vol.۴, p.۱۳۸ -۳

.Tareekh al-Khulafa', p.۳۶۳ -۴

to the imam and found him ready to get out. He had put on his clothes and shoes. The jailer wondered at that. He informed the imam of the decision of al-Mu'tamid. Imam Abu Muhammad (a.s.) rode on his horse but did not move. The jailer asked him why and he said, 'Until Ja'far comes.'

The jailer said, 'But he ordered me to set you free alone without him.'

The imam said, 'Go and tell him that I and he were taken together from the house. If I go back alone, there will be something that you know!'

The jailer went and told al-Mu'tamid what the imam said. He ordered him to set Ja'far free too. Imam Abu Muhammad (a.s.) left the prison while reciting, (They intend to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse)(1).(2)

Imam Abu Muhammad (a.s.) suffered different kinds of harms and distresses from al-Mu'tamid. He surrounded the imam with detectives and policemen to watch him and to chase all the jurisprudents, 'Ulama', and the Shi'a who tried to meet him. He remained under watch until he was assassinated with poison by the order of al-Mu'tamid.

Imam Abu Muhammad (a.s.) was contemporary with these Abbasid kings, who oppressed him, threw him into prison, and tried to do away with him, but Allah protected him from that by afflicting those kings with important events like rebellions or the domination of the Turks over them.

To the Better World

point

Imam Abu Muhammad

1- Qur'an, ۶۱:۸.

2- Muhaj ad-Da'awat, p.۲۷۴.

a.s.) spent his short life in sufferings and distresses. The Abbasid kings spared no) effort in oppressing him. They moved him from a prison to another. They subjected .him to confinement and imposed on him economical blockades

They prevented him from meeting with his followers as they prevented 'Ulama' and scholars from contacting with him to take away from the fountain of his sciences. And this, as I think, was the worst distress the imam suffered. They tried more than once .to assassinate him but Allah protected him from their plots

There were some reasons that made the Abbasids bear a grudge against Imam Abu :Muhammad (a.s.). Here are some of them

First, the Abbasids feared the Awaited Imam whom the Prophet (a.s.) had brought good news about and told that he would be the greatest reformer that mankind had never seen like him throughout all stages of history. The Prophet (a.s.) told that the Awaited Imam (a.s.) would spread political, social justice all over the world, would do away with all kinds of injustice and oppression, and defeat all tyrants and oppressive .powers in the world

He would do away with polytheism and atheism, and raise the banner of faith and truth. He would revive the annulled laws of Allah. Therefore, the Abbasids tried to kill Imam Abu Muhammad (a.s.) to be sure he would not leave any offspring. Imam Abu Muhammad said about that, 'They claimed that they wanted to kill me in order to cut ,off my offspring

(but Allah falsified their saying, and praise be to Allah.'(1)

Second, the Abbasids bore envy towards Imam Abu Muhammad (a.s.) for his popularity and the great respect that all classes of society showed him, whereas the authority was in the hand of the Abbasids who received nothing of respect or honor from people. Therefore, they plotted day and night to do away with him.

Third, the Alawids rose in many revolts against the Abbasid rule since its beginning, aiming at achieving the political justice of Islam and applying its economical and social programs in life. Those revolts were supported by great masses of people in the different Muslim communities that harmed the dignity of the rule and shook its throne and were about to overthrow it.

Those revolts filled the hearts of the Abbasids with hatred and grudge against the Alawids, and so they ordered their policemen to chase every Alawid. It was naturally that Imam Abu Muhammad (a.s.) suffered the bitterest distresses from the Abbasids because he was the master and chief of the Alawids and the imam of Muslim at that time.

Now, let us come back to the last days of Imam Abu Muhammad (a.s.).

Appointing Imam Al-Mahdi as the Next Imam

Imam al-Mahdi (a.s.) is the hope, not only for Muslims, but for all oppressed human beings who suffer slavery, oppression, and subjection. He is the Savior who will free the will of man and save peoples and nations from the oppression of the corruptive regimes who have turned this world into unbearable hell.

Imam al-Mahdi (a.s.) was

۱- Kifayat al-Athar.

and is a great miracle in Islam. Allah concealed his birth, as he had concealed the birth of Prophet Moses (a.s.), because the Abbasid government looked for him… and in his remaining alive (in occultation) throughout the long stages of life is also a miracle for Islam, and in his reappearance and announcing the pure principles of Islam is another .miracle too

The following are some of the traditions transmitted from Imam Abu Muhammad al-Hasan al-Askari (a.s.) concerning the Imamate of his son al-Mahdi (a.s.).

۱. Ahmad bin Isaaq bin Sa'eed al-Ash'ari said, "Once, I went to Abu Muhammad al-Hasan bin Ali (a.s.) intending to ask him about the successor after him. He said to me before I asked him, 'O Ahmad bin Isaaq, Allah the Almighty did not deprive the earth since He created Adam, and He will not deprive it until the Day of Resurrection, of an authority over His people. By him (the authority) distresses are pushed away from the people of the earth, by him rain falls down, and by him the blessings of the earth are emitted.'

I said to him, 'O son of the messenger of Allah, who is the imam and successor after you?' He got up hastily and went in the house. Then, he came out holding a three-year-old boy, whose face was (bright) like a full moon, on his shoulder and said, 'O Ahmad, were it not for your honor near Allah the Almighty and near His authorities, I would not show you

my this son. He was named and surnamed like the messenger of Allah (a.s.). He will fill the earth with justice and fairness after it has been filled with injustice and oppression. O Ahmad, he, in this nation, is like al-Khidhr (Elijah) and Thul Qarnayn. By Allah, he will hide in an occultation, during which no one shall be saved except one whom Allah fixes on the belief in his imamate and supplicating Allah to hasten his deliverance.’ I said, ‘Is there any sign so that I may be sure?’ The young boy said, ‘I am the representative of Allah in His earth and the avenger on His enemies. Do not ’!look for a sign after a proof

I left delightedly. On the following day, I came back to him and said, ‘O son of the messenger of Allah, my delight was so great for what you favored me with. Would you ’?please tell me what norm with al-Khidr and Thul Qarnayn was

’.He said, ‘Long occultation

I said, ‘O son of the messenger of Allah, shall his (Imam al-Mahdi’s) occultation last ’?long

Imam Abu Muhammad (a.s.) said, ‘Yes, by my Lord, until many of those, who believe in this matter (occultation and reappearance), shall apostatize, and no one shall remain (believing) except those whom Allah has taken from them a covenant on our guardianship, fixed faith in their hearts, and supported them with a mercy from Him. O Ahmad, this is a command from Allah, a secret from the secrets of Allah, and

an unseen matter from the unseen (matters) of Allah. Take what I told you, and be (from the grateful; you shall be with us in Illiyin.(۱)"(۲

۲. Muhammad bin Uthman al-Umari narrated that his father said, "Once, I was with Abu Muhammad al-Hasan bin Ali (al-Askari) when he was asked about the tradition transmitted from his father that the earth would not be empty from an authority from Allah over His people until the Day of Resurrection, and that whoever died without knowing the imam of his age would die as an unbeliever. He said, 'This is true as day is true.'

Someone asked him, 'O son of the messenger of Allah, then, who shall be the authority and imam after you?'

He said, 'My son Muhammad is the imam and the authority after me. Whoever dies without knowing (acknowledging) him shall dies as an unbeliever. He will be in an occultation where the ignorant will be confused, deniers will perish, and daters(۳) will tell lies. Then, he will reappear, and as if I see white flags fluttering over his head at (the hill of Kufa.'"(۴

۳. Imam Abu Muhammad (a.s.) said, 'Praise be to Allah Who did not take me out of this life until He made me see the successor after me. He is the most similar in shape and morals to the messenger of Allah (a.s.). Allah will protect him in his occultation and make him reappear to fill the earth with justice and fairness after it will be filled

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۱- Illiyin is the highest position in the Paradise.

۲- Ikmaluddeen by Sheikh as-Saduq, p.۲۱۶-۲۱۷.

۳- Those who defines certain dates for the reappearance of the awaited imam (a.s.).

۴- Kifayat al-Athar.

(with injustice and oppression.’(1)

4. Musa bin Ja’far al-Baghdadi narrated that he had heard Imam Abu Muhammad al-Hasan bin Ali al-Askari (a.s.) saying, ‘(It is) As if I see that you will disagree after me on my successor. Surely, he, who believes in the imams after the messenger of Allah (a.s.) but denies my son, is like one, who believes in all prophets and messengers of Allah but denies the prophethood of the messenger of Allah (Muhammad) (a.s.), because the obedience of the last of us is like the obedience of the first of us, and one, who denies the last of us, is like one who denies the first of us. My son will have an occultation where people will be in doubt about it except those whom Allah (preserves.’(2)

The Imam Comforts Himself

Imam Abu Muhammad (a.s.) perceived from behind the unseen that he would leave this life and go near his Lord. He said to his mother, ‘In the year two hundred and sixty I shall suffer bad fever from which I shall be afflicted...’

She was distressed, and sorrow overcame her. She began crying. Imam Abu Muhammad (a.s.) calmed her down saying, ‘The fate of Allah must take place. Do not worry...!’

(In the year two hundred and sixty, he died as he had predicted.(3)

Assassination of the Imam

Al-Mu’tamid, the Abbasid tyrant, could not bear Imam Abu Muhammad (a.s.) any longer, for he saw and heard people every when and everywhere glorify the imam and prefer him to all the Alawids and the Abbasids. Finally, he

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1- Kifayat al-Athar, Ikmaluddeen, p.٢٢٨.

2- Kifayat al-Athar.

3- Muhaj ad-Da’awat, p.٢٧۴.

made up his mind to do away with the imam. He assassinated him by poisoning him.(1) The poison reacted on his body, and he began suffering bitter and severe pains, while being patient, resorting to Allah.

The Government's Confusion

The Abbasid government was very confused when Imam Abu Muhammad (a.s.) became seriously ill. Al-Mu'tamid ordered five of his trusted statesmen, among whom was Nahrir, to remain in the imam's house and report to him about every new happening. He also ordered a committee of physicians to test the imam's health day and night. After two days, he ordered the physicians not to leave the imam alone because his state was very grievous.(2)

To The Best of Abodes

The imams' health got worse, and the physicians were despondent of his recovery. Death began approaching him quickly. At those last moments of his life, Imam Abu Muhammad (a.s.), mentioned Allah, glorified Him, and prayed Him to take him nearer to Him. His lips were busy reciting verses from the Holy Qur'an. He turned towards the Qiblah, and after not long, his pure soul flew towards the Heaven surrounded by the angels of the Beneficent Lord.

It was the greatest loss Muslims suffered in that age. They lost their leader, reformer, and instructor who loved and helped their weak, poor, and orphans.

The imam's body was (ritually) washed, enshrouded, put in the coffin, and carried to be prayed on by Muslims. Eesa son of al-Mutawakkil led the prayer by al-Mu'tamid's order. After the prayer, he uncovered the imam's face before the Hashemites, the Abbasids, army

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1- Al-Irshad, p.۳۸۳.

2- Al-Irshad, p.۳۸۳.

leaders, government clerks, state officials, judges, and physicians and said to them, 'This is al-Hasan bin Ali bin Muhammad bin ar-Redha (peace be on them). He died a natural death in his bed. So-and-so of Ameerul Mu'minin's (al-Mu'tamid) servants and trusted men, So-and-so of judges, and So-and-so of physicians were present with him.' Then he covered his holy face.(۱)

The painful news spread everywhere in Samarra'. It was a great shock for Muslims who hurried up to the imam's house while crying and weeping. Government offices and all markets were closed. It was like the Day of Resurrection in Samarra'.(۲)

Samarra' had never witnessed before, a day of escorting like this. Waves of human beings and flowing masses of people from all classes and societies came to escort the holy corpse of this pure imam (a.s.) while mentioning his virtues and favors and talking with great sorrow and regret about the great loss they were afflicted with.

In His Last Abode

The pure corpse was brought under a halo of takbir and tahlil(۳) towards the last abode. Imam Abu Muhammad (a.s.) was buried in his house beside the tomb of his father Imam al-Hadi (a.s.).

Samarra' had two imams from the twelve imams and leaders of Muslims, and it became one of the chief holy places in the Muslim world. It received and still receives thousands of visitors from everywhere in the world who came to visit the two holy shrines of Imam al-Hadi and Imam al-Askari (peace be on them).

Once, an-Nasir Lideenillah, the

۱- Al-Irshad, p.۳۸۳.

۲- Al-Irshad, p.۳۸۳, Encyclopedia of al-Bustani, vol.۷ p.۴۵.

۳- Takbir is the saying "Allahu Akbar-Allah is great" and tahlil is the saying "la illaha illallah-there is no god but Allah."

Abbasid caliph, visited the holy shrines of these two infallible imams to be blessed and close to Allah. His vizier suggested to him that he might visit the tombs of his fathers of the Abbasid kings and he agreed. When he reached there, he found the graves dark and miserable where sweepings were accumulated and crows gathered. The vizier asked the king to take care and pay money to rebuild these graves, but the ,Abbasid king said

’.How far! That is of no use‘

’?The vizier asked, ‘why, O Ameerul Mu’minin

’?He said, ‘Did you see the flourishing tombs of the pure imams

’.The vizier said, ‘Yes

’?The king asked, ‘Do you know the secret behind that

’.The vizier answered, ‘No

An-Nasir Lideenillah said, ‘My fathers associated with Satan, and these masters associated with Allah, and all that which is for Allah remains, and all that which is for Satan perishes and disappears.’[١]

The Alawids, the Abbasids, and Ja’far, Imam Abu Muhammad’s brothers stood at the .tomb and the masses of people began consoling them for this painful affliction

The Date of His Death

Imam Abu Muhammad al-Askari (a.s.) left to the better world on the eighth of Rabee’ul Awwal[٢] in the year two hundred and sixty of hijra,[٣] while he was twenty-eight years old and still in the prime of youth.[۴]

The Ziyarah of Imam Al-Hasan Al-Askari

point

Translated by: Badr Shahin

Shaykh al-Tusi has reported through a considerable series of narrators that Imam al-Hasan al-Askari (a.s.) said, "My grave will be in Surra-man-Ra'a (currently Samarra). It will be shelter for both the parties." Explaining this saying, Shaykh al-Majlisi

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۱- Kashf al-Ghummah.

۲- Tareekh Baghdad, vol.۷ p.۳۶۶.

۳- Mir'at al-Jinan, vol.۲ p.۴۶۲, Tareekh al-Khamees, vol.۲ p.۳۴۳, Tareekh ibn al-Wardi, vol.۱ p.۳۲۵.

۴- Jami' al-Akhbar, p.۴۲, Akhbar ad-Duwal, p.۱۱۷, al-Irshad, p.۳۸۹.

says that 'both the parties' means the Shi'ah and the Sunnah. This means that the virtue of the Imam (a.s.) includes both his adherents and his enemies. Similarly, the holy tomb of Imam al-Kazim (a.s.) and Imam al-Jawad (a.s.) is shelter for the people of Baghdad.

Sayyid Ibn Tawus says that once you intend to visit the holy tomb of Imam al-Hasan al-Askari (a.s.), you may do the following in the beginning:

Once you arrive in Samarra, you may wash yourself (traditionally, this bathing is called 'the bath of Ziyarah'), put on the cleanest of your clothes, walk with gravity and tranquility to the tomb, and when you reach at the gate of the holy mausoleum, you may say the following as a form of seeking permission to enter:

O the Prophet of Allah; may I enter?

(A'adkhulu Yaa Nabiyyal-Laah(I

أَأَدْخُلُ يَا نَبِيّ اللّهِ؟

O the Commander of the Believers; may I enter?

(A'adkhulu Yaa Ameeral-Mu`Mineen(A

أَأَدْخُلُ يَا أَمِيرَ الْمُؤْمِنِينَ؟

O Fatimah al-Zahraa, the Leader of the women of the world; may I enter?

(A'adkhulu Yaa Faat'imataz-Zahraa`U Sayyidata Nisaa`Il-'Aalameen(A

أَأَدْخُلُ يَا فَاطِمَةُ الزّهْرَاءُ سَيّدَة نِسَاءِ الْعَالَمِينَ؟

O my master, al-Hasan ibn Ali; may I enter?

(A'adkhulu Yaa Mawlaaya Al-H'asanubna 'Aliyy(In

أَأَدْخُلُ يَا مَوْلاىَ الْحَسَنَ بْنَ عَلِيّ؟

O my master, al-Husayn ibn Ali; may I enter?

(A’adkhulu Yaa Mawlaaya Al-H’usaynubna ‘Aliyy(In

أَأَدْخُلُ يَا مَوْلاىَ الْحُسَيْنَ بْنَ عَلِيّ؟

?O my master, Ali ibn al-Husayn; may I enter

(A’adkhulu Yaa Mawlaaya ‘Aliyyubnal-H’usayn(I

أَأَدْخُلُ يَا مَوْلاىَ عَلِيّ بْنَ الْحُسَيْنِ؟

?O my master, Muhammad ibn Ali; may I enter

(A’adkhulu Yaa Mawlaaya Muh’ammadubna ‘Aliyy(In

أَأَدْخُلُ يَا مَوْلاىَ مُحَمّدَ بْنَ عَلِيّ؟

?O my master, Ja’far ibn Muhammad; may I enter

A’adkhulu

(Yaa Mawlaaya Ja’farubna Muh’ammad(In

أَأَدْخُلُ يَا مَوْلاىَ جَعْفَرَ بْنَ مُحَمّدٍ؟

?O my master, Musa ibn Ja’far; may I enter

(A’adkhulu Yaa Mawlaaya Moosabna Ja’far(In

أَأَدْخُلُ يَا مَوْلاىَ مُوسَى بْنَ جَعْفَرٍ؟

?O my master, Ali ibn Musa; may I enter

(A’adkhulu Yaa Mawlaaya ‘Aliyyubna Muh’ammad(In

أَأَدْخُلُ يَا مَوْلاىَ عَلِيّ بْنَ مُوسَى؟

?O my master, Muhammad ibn Ali; may I enter

(A’adkhulu Yaa Mawlaaya Muh’ammadubna ‘Aliyy(In

أَأَدْخُلُ يَا مَوْلاىَ مُحَمّدَ بْنَ عَلِيّ؟

?O my master, Abu’l-Hasan Ali ibn Muhammad; may I enter

(A’adkhulu Yaa Mawlaaya Yaa Abal-H’asani ‘Aliyyibni Muh’ammad(In

أَأَدْخُلُ يَا مَوْلاىَ يَا أَبَا الْحَسَنِ عَلِيّ بْنَ مُحَمّدٍ؟

?O my master, Abu-Muhammad al-Hasan ibn Ali; may I enter

(A’adkhulu Yaa Mawlaaya Yaa Abaa Muh’ammadinil-H’asanibni ‘Aliyy(In

أَأَدْخُلُ يَا مَوْلاىَ يَا أَبَا مُحَمّدٍ الْحَسَنَ بْنَ عَلِيّ؟

O the angels of Allah whom are assigned to manage this holy mausoleum; may I ?enter

(A’adkhulu Yaa Malaa`Ikatal-Laahil-Muwakkaleena Bihaadhal-H’aramish-Shareef(I

أَأَدْخُلُ يَا مَلائِكَةَ اللّهِ الْمُوَكّلِينَ بِهذَا الْحَرَمِ الشّرِيفِ؟

Then, you may enter the holy mausoleum with your right foot and when you stop near the tomb facing it and giving your back to the kiblah direction, you may repeat the :following one hundred times

Allah is the Greatest

(Allaahu Akbar(U

ألله أكبر

:Then, you may say the following form of Ziyarah

:Peace be upon you, O my Master

(Assalaamu 'Alayka Yaa Mawlaay(A

السّلامُ عَلَيْكَ يَا مَوْلاىَ

;Abu-Muhammad al-Hasan son of Ali

(Yaa Abaa Muh'ammadinil-H'asanib-Ni 'Aliyy(In

يَا أَبَا مُحَمّدٍ الْحَسَنِ بْنَ عَلِيّ

The guide, the well-guided

Al-Haadil-Muhtadee

الْهَادِى الْمُهْتَدِى

.Allah's mercy and blessings be upon you

(Wa Rah'matul-Laahi Wa Barakaatuh(U

وَرَحْمَهُ اللّهِ وَبَرَكَاتُهُ،

Peace be upon you, O the intimate servant of Allah and the son of Allah's intimate

.servants

(Assalaamu 'Alayka Yaa Waliyyal-Laahi Wabna Awliyaa` Ih(Ee

السّلامُ عَلَيْكَ يَا وَلِيّ اللّهِ وَابْنَ أَوْلِيائِهِ،

Peace be upon you, O

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.the decisive Argument of Allah and the son of Allah's decisive Arguments

(Assalaamu 'Alayka Yaa H'ujjatal-Laahi Wabna H'ujajih(Ee

السّلامُ عَلَيْکَ يَا حُجّهَ اللّهِ وَابْنَ حُجَجِهِ،

.Peace be upon you, O the elite of Allah and the son of Allah's elite ones

(Assalaamu 'Alayka Yaa S'afiyyal-Laahi Wabna As'fiyaa`Ih(Ee

السّلامُ عَلَيْکَ يَا صَفِىّ اللّهِ وَابْنَ أَصْفِيَائِهِ،

Peace be upon you, O the representative of Allah, and the son of Allah's .representatives and the father of His representative

Assalaamu 'Alayka Yaa Khaleefatal-Laahi Wabna Khulafaa`Ihee Wa Abaa (Khaleefatih(Ee

السّلامُ عَلَيْکَ يَا خَلِيفَهَ اللّهِ وَابْنَ خُلَفَائِهِ وَأَبَا خَلِيفَتِهِ،

.Peace be upon you, O son of the Seal of the Prophets

(Assalaamu 'Alayka Yabna Khaataman-Nabiyyeen(A

السّلامُ عَلَيْکَ يَا بْنَ خَاتَمِ النّبِيّينَ،

.Peace be upon you, O son of the Chief of the Prophets' Successors

(Assalaamu 'Alayka Yabna Sayyidil-Was'iyyeen(A

السّلامُ عَلَيْکَ يَا بْنَ سَيّدِ الْوَصِيّينَ،

.Peace be upon you, O son of the Commander of the Faithful believers

(Assalaamu 'Alayka Yabna Ameeril-Mu`Mineen(A

السّلامُ عَلَيْکَ يَا بْنَ أَمِيرِ الْمُؤْمِنِينَ،

.Peace be upon you, O son of the leader of all women of the world

(Assalaamu ‘Alayka Yabna Sayyidati Nisaa` Il-‘Aalameen(A

السّلامُ عَلَیْکَ یَا بْنَ سَیّدَهِ نِسَاءِ الْعَالَمِینَ،

.Peace be upon you, O son of the guiding leaders

(Assalaamu ‘Alayka Yabnal-A` Immatil-Haadeen(A

السّلامُ عَلَیْکَ یَا بْنَ الائِمّهِ الْهَادِینَ،

.(Peace be upon you, O son of the orthodox successors (of the Prophets

(Assalaamu ‘Alayka Yabnal-Aws’iyaa` Ir-Raashieen(A

السّلامُ عَلَیْکَ یَا بْنَ الاوْصِیَاءِ الرَّاشِدِینَ،

.Peace be upon you, O the shelter of the pious ones

(Assalaamu ‘Alayka Yaa ‘Is’matal-Muttaqeen(A

السّلامُ عَلَیْکَ یَا عِصْمَهَ الْمُتّقِینَ،

.Peace be upon you, O the leader of the winning party

(Assalaamu ‘Alayka Yaa Imaamal-Faa` Izeen(A

السّلامُ عَلَیْکَ یَا إِمَامَ الْفَائِزِینَ،

.Peace be upon you, O the haven of the (true) believers

(Assalaamu ‘Alayka Yaa Ruknal-Mu` Mineen(A

السّلامُ

عَلَيْکَ يَا رُکْنَ الْمُؤْمِنِينَ،

.Peace be upon you, O the relief of the aggrieved ones

(Assalaam ‘Alayka Yaa Farajal-Malhoofeen(A

السّلامُ عَلَيْکَ يَا فَرَجَ الْمَلْهُوفِينَ،

.Peace be upon you, O the heir of the Prophets—the chosen ones

(Assalaamu ‘Alayka Yaa Waarithal-Anbiyaa` Il-Muntajabeen(A

السّلامُ عَلَيْکَ يَا وَارِثَ الانْبِيَاءِ الْمُنْتَجَبِينَ،

Peace be upon you, O the keeper of the knowledge of the successor of Allah’s .Messenger

(Assalaamu ‘Alayka Yaa Khaazina ‘Ilmi Was’iyyi Rasoolil-Laah(I

السّلامُ عَلَيْکَ يَا خَازِنَ عِلْمِ وَصِيّ رَسُولِ اللّهِ،

.Peace be upon you, O he who invites to the judgment of Allah

(Assalaamu ‘Alayka Ayyuhad-Daa’ee Bih’ukmil-Laah(I

السّلامُ عَلَيْکَ أَيّهَا الدّاعِی بِحُکْمِ اللّهِ،

.Peace be upon you, O he who speaks with the Book of Allah

(Assalaamu ‘Alayka Ayyuhan-Naat’iqu Bikitaabil-Laah(I

السّلامُ عَلَيْکَ أَيّهَا النّاطِقُ بِکِتَابِ اللّهِ،

.(Peace be upon you, O the prime Argument of all the arguments (of Allah

(Assalaamu ‘Alayka Yaa H’ujjatal-H’ujaj(I

السّلامُ عَلَيْکَ يَا حُجّهَ الْحُجَجِ،

.Peace be upon you, O the guide of all nations

(Assalaamu ‘Alayka Yaa Haadil-Umam(I

السّلامُ عَلَيْكَ يَا هَادِىَ الامَمِ،

.Peace be upon you, O the source of all bounties

(Assalaamu ‘Alayka Yaa Waliyyan-Ni’am(I

السّلامُ عَلَيْكَ يَا وَلِىّ النّعَمِ،

.Peace be upon you, O the store of knowledge

(Assalaamu ‘Alayka Yaa ‘Aybatal-‘Ilm(I

السّلامُ عَلَيْكَ يَا عَيْبَهَ الْعِلْمِ،

.Peace be upon you, O the ark of forbearance

(Assalaamu ‘Alayka Yaa Safeenatal-H’ilm(I

السّلامُ عَلَيْكَ يَا سَفِينَهَ الْحِلْمِ،

:Peace be upon you, O the father of the Awaited Imam

(Assalaamu ‘Alayka Yaa Abal-Imaamil-Muntaz’ar(I

السّلامُ عَلَيْكَ يَا أَبَا الامَامِ الْمُنْتَظَرِ،

;Whose claim is evident for the rational people

(Az’-Z’aahirati Lil-‘Aaqili H’ujjatuh(Oo

الظَّاهِرَهِ لِلْعَاقِلِ حُجّتُهُ،

;Whose recognition is fixed in the most certain things

(Wath-Thaabitati Fil-Yaqeeni Ma’rifatuh(Oo

وَالثَّابِتَهِ فِی الْیَقِینِ مَعْرِفَتُهُ،

;Who is concealed against the eyes of the oppressors

(Al-Muh’tajabi ‘An A’yuniz’-Z’aalimeen(A

الْمُحْتَجَبِ عَنْ أَعْیُنِ الظَّالِمِینَ،

Who is hidden from the regimes

;of the faithless authorities

(Wal-Mughayyabi ‘An Dawlatil-Faasiqeen(A

وَالْمُغَيّبِ عَنْ دَوْلَهِ الْفَاسِقِينَ،

,And through whom our Lord shall renew Islam again after it will be effaced

(Wal-Mu’eedi Rabbunaa Bihil-Islaama Jadeedan Ba’dal-Int’imaas(I

وَالْمُعِيدِ رَبّنَا بِهِ الاسْلامَ جَدِيدًا بَعْدَ الانْطِمَاسِ،

.And He shall recover the Qur’an fresh over again after it will be eradicated

(Wal-Qur` Aana Ghad’d’an Ba’dal-Indiraas(I

وَالْقُرْآنَ غَضًّا بَعْدَ الانْدِرَاسِ،

,O master: I bear witness that you did offer prayers

(Ash-Hadu Yaa Mawlaaya Annaka Aqamtas’-S’alaa(Ta

أَشْهَدُ يَامَوْلاىَ أَنّكَ أَقَمْتَ الصّلاهَ،

,And you did defray the Zakat

(Wa-Aataytaz-Zakaa(Ta

وَآتَيْتَ الزّكَاهَ،

,And you did enjoined the right

(Wa-Amarta Bil-Ma’roof(I

وَأَمَرْتَ بِالْمَعْرُوفِ،

,And you did forbid the wrong

(Wa Nahayta ‘Anil-Munkar(I

وَنَهَيْتَ عَنِ الْمُنْكَرِ،

,And you did call to the way of your Lord with wisdom and goodly exhortation

(Wa Da’awta Iaa Sabeeli Rabbika Bil-H’ikmati Wal-Maw-‘Iz’atil-H’asana(Ti

وَدَعَوْتَ إِلَى سَبِيلِ رَبّكَ بِالْحِكْمَهِ وَالْمَوْعِظَهِ الْحَسَنَهِ،

.And you did worship Allah sincerely until death came upon you

(Wa ‘Abadtal-Laaha Mukhlis’an H’attaa Ataakal-Yaqeen(U

وَعَبَدْتَ اللّهَ مُخْلِصًا حَتَّى أَتَاكَ الْيَقِينُ،

,I thus beseech Allah in the name of the rank that you enjoy with Him

(As`Alul-Laaha Bish-Sha`Nil-Ladhee Lakum ‘Indah(Oo

أَسْأَلُ اللّهَ بِالشّأْنِ الّذِى لَكُمْ عِنْدَهُ

,That He may accept my visit to you

An Yataqabbala Ziyaaratee Lakum

أَنْ يَتَقَبّلَ زِيَارَتِى لَكُمْ،

,And He may receive my efforts with thanks

Wa Yashkura Sa’yee Ilaykum

وَيَشْكُرَ سَعْيِى إِلَيْكُمْ،

,And He may respond to my prayers through you

Wa Yastajeeba Du’aa`Ee Bikum

وَيَسْتَجِيبَ دُعَائِى بِكُمْ،

And He may include me with the supporters, the followers, and adherents to the right

(Wa Yaj-‘Alanee Min Ans’aaril-H’aqqi Wa Atbaa’ihee Wa Ashyaa’ih(Ee

وَيَجْعَلَنِى مِنْ أَنْصَارِ الْحَقّ وَأَتْبَاعِهِ وَأَشْيَاعِهِ

.As well as with the devotees and the lovers of it

(Wa Mawaaleehi Wa Muh’ibbeeh(I

وَمَوَالِيهِ وَمُحِبّيهِ،

.Peace and Allah’s mercy and blessings be upon you

(Was-Salaamu ‘Alayka Wa Rah’matul-Laahi Wa Barakaatuh(Oo

وَالسّلامُ عَلَيْکَ وَرَحْمَهُ اللّهِ

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وَبَرَكَاتُهُ.

You may then kiss the holy tomb, put your right and then you left cheek on it, and say :the following

ثم قبّل ضريحه وضع خدّك الأيمنِ عليه، ثم الأيسر وقل:

O Allah: (please do) send blessings upon our master Muhammad and upon his ,Household

(Allaahumm S'alli 'Alaa Sayyidinaa Muh'ammadin Wa Ahli Baytih(Ee

اللّهُمّ صَلّ عَلَى سَيّدِنَا مُحَمّدٍ وَأَهْلِ بَيْتِهِ،

,And send blessings upon al-Hasan, son of Ali, who guides to Your religion

(Wa S'alli 'Alal-H'asanibnin 'Aliyyinil-Haadee Ilaa Deenik(A

وَصَلّ عَلَى الْحَسَنِ بْنِ عَلِيّ الْهَادِي إِلَى دِينِكَ،

,Who calls to Your way

(Wad-Daa'ee Ilaa Sabeelik(A

وَالدَّاعِي إِلَى سَبِيلِكَ،

The sign of true guidance

Alamil-Hudaa'

عَلَمِ الْهُدَى،

The lantern of true piety

Wa Manaarit-Tuqaa

وَمَنَارِ التّقَى،

The essence of rationality

Wa Ma’dinil-H’ijaa

وَمَعْدِنِ الْحِجَى،

The resource of reason

Wa Ma`Wan-Nuhaa

وَمأْوَى النّهَى،

The raining cloud over mankind

Wa Ghaythil-Waraa

وَغَيْثِ الْوَرَى،

The cloud of wisdom

(Wa Sah’aabil-H’ikma(Ti

وَسَحابِ الْحِكْمَهِ،

The ocean of admonition

(Wa Bah’ril-Maw’iz’a(Ti

وَبَحْرِ الْمَوْعِظَهِ،

The heir of the Imams

(Wa Waarithil-A`Imma(Ti

وَوَارِثِ الائِمّهِ،

The witness over the (Muslim) community

(Wash-Shaheedi ‘Alal-Umma(Ti

وَالشّهِيدِ عَلَى الامّهِ،

,The sinless, the well-mannered

(Al-Ma’s’oomil-Muhadhdhab(I

الْمَعْصُومِ الْمُهَذّبِ،

,(The virtuous, the favorite (by Allah

(Wal-Faad’ilil-Muqarrab(I

وَالْفَاضِلِ الْمُقَرّبِ،

The purified against filth

(Wal-Mut’ahhari Minar-Rijs(I

وَالْمُطَهّرِ مِنَ الرّجْسِ،

,The one whom You have given the knowledge of the (Holy) Book in inheritance

(Alladhee Warrathtahoo ‘Ilmal-Kitaab(I

الّذِى وَرّثْتَهُ عِلْمَ الْكِتَابِ،

,And You have given clear judgment

(Wa Alhamtahoo Fas’lal-Khit’aab(I

وَأَلْهَمْتَهُ فَصْلَ الْخِطَابِ،

And You have appointed him as the leading sign for those who follow the direction ,You have decided

(Wa Nas'abtahoo ‘Alaman Li-Ahli Qiblatik(A

وَنَصَبْتَهُ عَلَمًا لأَهْلِ قِبْلَتِكَ،

And You have decided the obedience to him to be attached to the obedience to You

(Wa Qaranta T'aa'atahoo Bit'aa'atik(A

وَقَرَنْتَ طَاعَتَهُ بِطَاعَتِکَ،

.And You have imposed the love for him upon all Your creatures

(Wa Farad'ta Mawaddatahoo 'Alaa Jamee'i Khaleeqatik(A

وَفَرَضْتَ مَوَدّتَهُ عَلَى جَمِيعِ خَلِيقَتِکَ،

O Allah: on

account of the fact that he always turned to you with excellent sincerity in Your ,Oneness

(Allaahumma Fakamaa Anaaba Bih'usnil-Ikhlaas'i Fee Tawh'eedik(A

اللّهُمّ فَكَمَا أَنَابَ بِحُسْنِ الاخْلاصِ فِى تَوْحِيدِكَ،

And he always argued and defeated those who anthropomorphized You

(Wa Ardaa Man Khaad'a Fee Tashbeehik(A

وَأَرْدَى مَنْ خَاضَ فِى تَشْبِيهِكَ،

;And he always defended those who faithfully believed in You

(Wa H'aamaa 'An Ahlil-Eemaani Bik(A

وَحَامَى عَنْ أَهْلِ الايمَانِ بِكَ،

So, O my Lord, (please) cover him with Your blessings due to which he joins the rank ,of those who behave humbly towards You

(Fas'alli Yaa Rabbi 'Alayhi S'alaatan Yalh'aqu Bihaa Mah'allal-Khaashi'eeen(A

فَصَلّ يَارَبّ عَلَيْهِ صَلاةً يَلْحَقُ بِهَا مَحَلّ الْخَاشِعِينَ،

And due to which he surmounts to the rank of his forefather—the Seal of the ,Prophets

(Wa Ya'loo Fil-Jannati Bidarajati Jaddihee Khaatamin-Nabiyyeen(A

وَيَعْلُو فِى الْجَنّهِ بِدَرَجَهِ جَدّهِ خَاتَمِ النّبِيّينَ،

,And (please do) convey to him greetings and compliments from us

(Waballigh-Hu Minnaa Tah'iyyatan Wa Salaamaa(N

وَبَلّغْهُ مِنّا تَحِيّهً وَسَلامًا،

And (please do) grant us favor and benevolence from You, on account of our loyalty to him

(Wa Aatinaa Min Ladunka Fee Muwaalaatihee Fad'lan Wa Ih'saanaa(N

وَآتِنَا مِنْ لَدُنْکَ فِی مُوَالاتِهِ فَضْلاً وَإِحْسَانًا

,And also grant us forgiveness and gratification

(Wa Maghfiratan Wa Rid'waanaa(N

وَمَغْفِرَةً وَرِضْوَانًا،

.For You are, most certainly, the Lord of enormous favor and huge bliss

(Innaka Dhoo Fad'lin 'Az'eemin Wa Mannin Jaseem(In

إِنّکَ ذُو فَضْلٍ عَظِیمٍ، وَمَنّ جَسِیمٍ.

:You may then offer the (two-Rak'ah) Ziyarah Prayer and say the following thereafter

ثم تصلّی صلاه الزیَاره فإذَا فرغت قل:

,O All-eternal Lord, O All-everlasting

(Yaa Daa`Imu Yaa Daymoom(U

یَا دَائِمُ یَا دَیْمُومُ،

,O Ever-living, O All-subsisting

(Yaa H'ayyu Yaa Qayyoom(U

یَا حَیّ یَا قَیّومُ،

O Reliever of agonies and griefs

Yaa

(Kaashifal-Karbi Wal-Hamm(I

يَا كَاشِفَ الْكَرْبِ وَالْهَمّ،

,O Soother of anguishes

(Wa Yaa Faarijal-Ghamm(I

وَيَا فَارِجَ الْغَمّ،

,O Appointer of the Messengers

(Wa Yaa Baa’ithar-Rusul(I

وَيَا بَاعِثَ الرّسُلِ،

,O Truthful to what He promises

(Wa Yaa S’aadiqal-Wa’d(I

وَيَا صَادِقَ الْوَعْدِ،

O Ever-living, there is no deity save You

(Wa Yaa H’ayyu Laa Ilaaha Illaa Ant(A

وَيَا حَيّ لا إِلَهَ إِلا أَنْتَ،

I beg You in the name of Your two dear ones: Muhammad

(Atawassalu Ilayka Bi-H’abeebayka Muh’ammad(In

أَتَوَسّلُ إِلَيْکَ بِحَبِيبِکَ مُحَمّدٍ

,And his successor, Ali—his cousin and the husband of his daughter

(Wa Was’iyyihee ‘Aliyyinibni ‘Ammihee Wa S’ihrihee ‘Alabnatih(Ee

وَوَصِيّهِ عَلِيّ ابْنِ عَمّهِ وَصِهْرِهِ عَلَى ابْنَتِهِ

By both of whom You have sealed Your laws

(Alladhayni Khatamta Bihimash-Sharaa`I'(A

الّذِين خَتَمْتَ بِهِمَا الشّرَائِعَ،

,And by both of whom You have opened interpretation and Your pioneering ordains

(Wa Fatah'ta Bihimat-Ta`Weela Wat'-T'alaa`I'(A

وَفَتَحْتَ بِهِمَا التّأْوِيلَ وَالطّلائِعَ،

So, (please do) send upon both of them blessings that are witnessed by the ancient ,and the coming generations

(Fas'alli 'Alayhimaa S'alaatan Yash-Hadu Bihal-Awwaloona Wal-Aakhiroon(A

فَصَلّ عَلَيْهِمَا صَلاةً يَشْهَدُ بِهَا الاوّلُونَ وَالآخِرُونَ،

,And by which the intimate servants and the righteous ones are saved

(Wa Yanjoo Bihal-Awliyaa`U Was'-S'aalih'oon(A

وَيَنْجُو بِهَا الاوْلِيَاءُ وَالصَّالِحُونَ،

And I also beg You in the name of Fatimah the Luminous, the mother of the well-,guided Imams

(Wa Atawassalu Ilayka Bi-Faat'imataz-Zahraa`I Waalidatil-A`Immatil-Mahdiyyeen(A

وَأَتَوَسّلُ إِلَيْكَ بِفَاطِمَةَ الزّهْرَاءِ وَالِدَهِ الائِمّهِ الْمَهْدِيّينَ،

,And the Leader of all women of the world

(Wa Sayyidati Nisaa`Il-'Aalameen(A

وَسَيّدَهِ نِسَاءِ الْعَالَمِينَ،

,Who shall be allowed to intercede for the followers of her immaculate descendants

(Al-Mushaffa'ati Fee Shii'ati Awlaadihat'-T'ayyibeen(A

الْمُشَفَّعَهِ فِی شِیعَهِ أَوْلادِهَا الطَّیِّبِینَ،

So, (please do) send upon her blessings that are as endless as ages

(Fas'alli 'Alayhaa S'alaatan Daa`Imatan Abadal-Aabideen(A

فَصَلِّ عَلَیْهَا صَلاهً دَائِمَهً أَبَدَ الآبِدِینَ،

.And as endless as times

(Wa Dahrad-Daahireen(A

وَدَهْرَ الدَّاهِرِینَ،

And I

,also beg You in the name of al-Hasan—the pleased

(Wa Atawassalu Ilayka Bil-H’asanir-Rad’iyy(I

وَأَتَوَسّلُ إِلَيْكَ بِالْحَسَنِ الرّضِىّ

—The infallible, and the pure

(At’-T’aahiriz-Zakiyy(I

الطَّاهِرِ الزّكِىّ،

And in the name of al-Husayn—the oppressed, the pleased, the pious, and the —righteous

(Wal-H’usaynil-Maz’loomil-Mard’iyyil-Barrit-Taqiyy(I

وَالْحُسَيْنِ الْمَظْلُومِ الْمَرْضِىّ الْبَرّ التّقِىّ،

,they both are) the masters of the youth of Paradise)

(Sayyiday Shabaabi Ahlil-Janna(Ti

سَيّدَىْ شَبَابِ أَهْلِ الْجَنّهِ

The two virtuous and infallible Imams

(Al-Imaamaynil-Khayyiraynit’-T’ayyibayn(I

الامَامَيْنِ الْخَيّرَيْنِ الطّيّبَيْنِ

,The pious, the pure

(At-Taqiyyaynin-Naqiyyayn(I

التّقِيّيْنِ النّقِيّيْنِ

The immaculate, the martyred

(At’-T’aahiraynish-Shaheedayn(I

الطَّاهِرَيْنِ الشّهِيدَيْنِ

;The oppressed, the slain

(Al-Maz’loomaynil-Maqtoolayn(I

الْمَظْلُومَيْنِ الْمَقْتُولَيْنِ،

;So, (please do) send upon them blessings whenever the sun rises and sets

Fas’alli ‘Alayhimaa Maa T’ala’at Shamsun Wa Maa Gharabat

فَصَلِّ عَلَيْهِمَا مَا طَلَعَتْ شَمْسٌ وَمَا غَرَبَتْ

.Blessings that are consecutive and successive

(S’alaatan Mutawaaliyatan Mutataaliya(Tan

صَلاةً مُتَوَالِيَةً مُتَتَالِيَةً،

,And I also beg You in the name of Ali son of al-Husayn—the chief of the worshippers

(Wa Atawassalu Ilayk Bi-‘Aliyyibnil-H’usayni Sayyidil-‘Aabideen(A

وَأَتَوَسَّلُ إِلَيْكَ بِعَلِيِّ بْنِ الْحُسَيْنِ سَيِّدِ الْعَابِدِينَ،

—And the concealed for fear of the oppressors

(Al-Mah’joobi Min Khawfiz’-Z’aalimeen(A

الْمَحْجُوبِ مِنْ خَوْفِ الظَّالِمِينَ،

And in the name of Muhammad son of Ali, al-Baqir (i.e. the one who splits knowledge), ,the pure

(Wa Bimuh’ammadibni ‘Aliyyinil-Baaqirit’-T’aahir(I

وَبِمُحَمّدِ بْنِ عَلِیّ الْبَاقِرِ الطَّاهِرِ

.The glowing light

(An-Nooriz-Zaahir(I

النّورِ الزَّاهِرِ

,they both are) the two Imams and masters)

(Al-Imaamaynis-Sayyidayn(I

الامَامَیْنِ السّیّدَیْنِ،

,The keys to blessings

(Miftaah'ayil-Barakaat(I

مِفْتَاحَیِ الْبَرَکَاتِ،

.And the lanterns in the murk

(Wa Mis'baah'ayiz'-Z'ulumaat(I

وَمِصْبَاحَیِ الظّلُمَاتِ،

,So, (please) send blessings upon them whenever night comes

(Fas'alli 'Alayhimaa Maa Saraa Layl(Un

فَصَلّ عَلَیْهِمَا مَا سَرَی لَیْلٌ

,And whenever daylight rises

(Wa Maa Ad'aa`A Nahaar(Un

وَمَا أَضَاءَ نَهَارٌ

.Such ceaseless blessings

(S’alaatan Taghdoo Wa Tarooh’(U

صَلاةً تَغْدُو وَتَرُوحُ،

—And I also beg You in the name of Ja’far son of Muhammad

(Wa Atawassalu Ilayka Bi-Ja’faribni Muh’ammad(In

وَأَتَوَسّلُ إِلَيْكَ بِجَعْفَرِ بْنِ مُحَمّدٍ

,The truthful in what he conveys from Allah

(As’-S’aadiqi ‘Anil-Laah(I

الصَّادِقِ عَنِ اللّهِ،

The

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—spokesman of Allah’s knowledge

(Wan-Naat’iqi Fee ‘Ilmil-Laah(I

وَالنَّاطِقِ فِى عِلْمِ اللّهِ،

,And in the name of Musa son of Ja’far

(Wa Bimoosabni Ja’far(In

وَبِمُوسَى بْنِ جَعْفَرٍ

,(The self-righteous servant (of Allah

(Al-‘Abdis’-S’aalih’i Fee Nafsih(Ee

الْعَبْدِ الصَّالِحِ فِى نَفْسِهِ،

.(And the well-whisher successor (of the Prophet

(Wal-Was’iyyin-Naas’ih’(I

وَالْوَصِىّ النَّاصِحِ،

,They both are) the two guiding and well-guided Imams)

(Al-Imaamaynil-Haadiyaynil-Mahdiyyayn(I

الامَامَيْنِ الْهَادِيَيْنِ الْمَهْدِيّيْنِ

.The two adequate, right Imams

(Al-Waafiyaynil-Kaafiyayn(I

الْوَافِيَيْنِ الْكَافِيَيْنِ،

So, (please) send upon them blessings whenever an angel glorifies You

(Fas’alli ‘Alayhimaa Maa Sabbah'a Laka Malak(Un

فَصَلِّ عَلَيْهِمَا مَا سَبَّحَ لَكَ مَلَكٌ،

.And whenever a planet moves

(Wa Tah'arraka Laka Falak(Un

وَتَحَرَّكَ لَكَ فَلَكٌ،

Such increasable and growing blessings

(S'alaatan Tunmaa Wa Tazeed(U

صَلاةً تُنْمَى وَتَزِيدُ،

.That neither end nor stop

(Wa Laa Tafnaa Wa Laa Tabeed(U

وَلا تَفْنَى وَلا تَبِيدُ،

And I also beg You in the name of Ali ibn Musa, the well-pleased

Wa Atawassalu Ilayka Bi-'Aliyyibni Moosar-Rid'aa

وَأَتَوَسَّلُ إِلَيْكَ بِعَلِيِّ بْنِ مُوسَى الرِّضَا،

—And in the name of Muhammad son of Ali, the well-contented

Wa Bimuh'ammadibni 'Aliyyinil-Murtad'aa

وَبِمُحَمَّدِ بْنِ عَلِيِّ الْمُرْتَضَى

,The two purified and selected Imams

(Al-Imaamaynil-Mut'ahharaynil-Muntajabayn(I

الامَامَيْنِ الْمُطَهَّرَيْنِ الْمُنْتَجَبَيْنِ،

,So, (please) send upon them blessings whenever morning glows and endures

(Fas’alli ‘Alayhimaa Maa Ad’aa`A S’ubh’un Wa Daam(A

فَصَلِّ عَلَيْهِمَا مَا أَضَاءَ صُبْحٌ وَدَامَ

Such blessings that take them up to the rank of Your pleasure in the highest level of .Your gardens of Paradise

S’alaatan Turaqqeehimaa Ilaa Rid’waanika Fil-‘Illiyyeena Min Jinaanik

صَلاةً تُرَقِّيهِمَا إِلَى رِضْوَانِكَ فِى الْعِلِّيِّينَ مِنْ جِنَانِكَ،

,I also beg You in the name of Ali son of Muhammad, the orthodox

Wa Atawassalu Ilayka Bi-‘Aliyyinibni Muh’ammadinir-Raashid

وَأَتَوَسَّلُ إِلَيْكَ بِعَلِىِّ بْنِ مُحَمَّدٍ الرَّاشِدِ

;And in the name of al-Hasan ibn Ali, the guide

Wal-H’asanibni ‘Aliyyinil-Haadee

وَالْحَسَنِ بْنِ عَلِىِّ الْهَادِى

,The two Imams) who supervise the affairs of Your servants)

(Al-Qaa`Imayni Bi`Amri ‘Ibaadik(A

الْقَائِمَيْنِ بِأَمْرِ عِبَادِكَ،

the two)

,Imams) whom are also tested by unbearable ordeals

(Al-Mukhtabarayni Bil-Mih'anil-Haa`Ila(Ti

الْمُخْتَبَرَيْنِ بِالْمِحَنِ الْهَائِلَهِ،

.And who acted patiently against the swerving enmities

(Was'-S'aabirayni Fil-Ih'anil-Maa`Ila(Ti

وَالصَّابِرَيْنِ فِى الاحَنِ الْمَائِلَهِ،

So, (please do) send upon them blessings that are suitable enough to be the reward of ,the enduring people

(Fas'alli 'Alayhimaa Kifaa`A Ajris'-S'aabireen(A

فَصَلّ عَلَيْهِمَا كِفَاءَ أَجْرِ الصَّابِرِينَ،

,And that are worth being the prize of the winners

(Wa Izaa`A Thawaabil-Faa`Izeen(A

وَإِزَاءَ ثَوَابِ الْفَائِزِينَ

.Such blessings that pave for them the way to exaltation

(S'alaatan Tumahhidu Lahumar-Rif'a(Ta

صَلاةً تُمَهّدُ لَهُمَا الرّفْعَهَ،

,And I also beg You, O Lord, in the name of our Imam

Wa Atawassalu Ilayka Yaa Rabbi Bi-Imaaminaa

وَأَتَوَسّلُ إِلَيْكَ يَا رَبّ بِإِمَامِنَا،

,The rising in our ages

Wa Muh’aqqiqi Zamaaninaa

وَمُحَقِّقِ زَمَانِنَا،

,The promised day

(Al-Yawmil-Maw’ood(I

الْيَوْمِ الْمَوْعُودِ،

The witnessed observer

(Wash-Shaahidil-Mash-Hood(I

وَالشَّاهِدِ الْمَشْهُودِ،

The luminous light

(Wan-Nooril-Az-Har(I

وَالنّورِ الازْهَرِ،

The bright illumination

(Wad’-D’iyaa` Il-Anwar(I

وَالضّيَاءِ الانْوَرِ،

The supported by means of awe

(Al-Mans’oori Bir-Ru’b(I

الْمَنْصُورِ بِالرّعْبِ،

.And the triumphant with happiness

(Wal-Muz’affari Bis-Sa’aada(Ti

وَالْمُظَفّرِ بِالسّعَادَهِ،

So, (please) send upon him blessings that are as many as the number of fruits

(Fas’alli ‘Alayhi ‘Adadath-Thamar(I

فَصَلِّ عَلَيْهِ عَدَدَ الثَّمَرِ،

,And as many as the leaves of trees

(Wa Awraaqish-Shajar(I

وَأَوْرَاقِ الشَّجَرِ،

And as many as townspeople

(Wa Ajzaa` Il-Madar(I

وَأَجْزَاءِ الْمَدَرِ،

And as many as hairs of people and animals

(Wa ‘Adadash-Sha’ri Wal-Wabar(I

وَعَدَدَ الشَّعْرِ وَالْوَبَرِ،

And as many as all things that Your knowledge encompasses

(Wa ‘Adada Maa Ah’aat’a Bihee ‘Ilmuk(A

وَعَدَدَ مَا أَحَاطَ بِهِ عِلْمُكَ،

,And You Book counts

(Wa Ah’s’aahu Kitaabuk(A

وَأَحْصَاهُ كِتَابُكَ،

.Such blessings due to which all the ancient and the last generations envy him

(S’alaatan Yaghbit’uhoo Bihal-Awwaloona Wal-Aakhiroon(A

صَلاةً يَغْبِطُهُ بِهَا الاوّلُونَ وَالآخِرُونَ.

,O Allah: (please do) include us with his group

(Allaahumma Wah’shurnaa Fee Zumratih(Ee

اللّهُمّ وَاحْشُرْنَا فِى زُمْرَتِهِ،

,And cause us to keep on obeying him

(Wah’faz’naa ‘Alaa T’aa’atih(Ee

وَاحْفَظْنَا عَلَى طَاعَتِهِ،

And guard us through his state

(Wah’rusnaa Bidawlatih(Ee

وَاحْرُسْنَا

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بِدَوْلَتِهِ،

,And confer upon us with the loyalty to him

(Wa At-H'ifnaa Biwilaayatih(Ee

وَأَتْحِفْنَا بِوِلايَتِهِ،

And give us victory over our enemies as a result of his power

(Wans'urnaa 'Alaa A'daa` Ihee Bi-'Izzatih(Ee

وَانْصُرْنَا عَلَى أَعْدَائِنَا بِعِزّتِهِ،

,And include us, O Lord, with those who turn to You constantly

(Waj-'Alnaa Yaa Rabbi Minat-Tawwaabeen(A

وَاجْعَلْنَا يَا رَبّ مِنَ التّوَابِينَ

.O the most Merciful of all those who show mercy

(Yaa Arh'amar-Raah'imeen(A

يَا أَرْحَمَ الرَّاحِمِينَ.

,O Allah: surely, Iblis, the rebel, the accursed

(Allaahumma Wa Inna Ibleesal-Mutamarridal-La'een(A

اللّهُمّ وَإِنّ إِبْلِيسَ الْمُتَمَرّدَ اللّعِينَ

Asked You to grant him respite so that he would mislead Your creatures, and You ,granted him so

(Qadis-Tanz'araka Li-Ighwaa` I Khalqika Fa-Anz'artah(Oo

قَدِ اسْتَنْظَرَكَ لإِغْوَاءِ خَلْقِكَ فَأَنْظَرْتَهُ،

And he asked You to reprieve him so that he would misguide Your servants, and You ,reprieved him

(Wastamhalaka Li-Id’laali ‘Abeedika Fa Amhaltah(Oo

وَاسْتَمْهَلَكَ لِإِضْلالِ عَبِيدِكَ فَأَمْهَلْتَهُ

.This is because he carried a good idea about You

(Bisaabiqi ‘Ilmika Feeh(I

بِسَابِقِ عِلْمِكَ فِيهِ

.He thus nested and gave birth to many hosts

(Waqad ‘Ashshasha Wa Kathurat Junooduh(Oo

وَقَدْ عَشّشَ، وَكَثُرَتْ جُنُودُهُ،

,So, his armies have been overcrowding

(Wazdah’amat Juyooshuh(Oo

وَازْدَحَمَتْ جُيُوشُهُ،

,And his propagandists are widespread in all the corners of this earth

(Wantasharat Du’aatuhoo Fee Aqt’aaril-Ard’(I

وَانْتَشَرَتْ دُعَاتُهُ فِى أَقْطَارِ الارْضِ،

,And they have mislead Your servants

(Fa-Ad’alloo ‘Ibaadak(A

فَأَضَلّوَا عِبَادَكَ،

,And deformed Your religion

(Wa-Afsadoo Deenak(A

وَأَفْسَدُوَا دِينَكَ،

,And displaced the words from their right places

(Wa H'arraful-Kalima 'An Mawaad'i'ih(Ee

وَحَرِّفُوَا الْكَلِمَ عَنْ مَوَاضِعِهِ،

,And made Your servants indule in diverse revelries

(Wa Ja'aloo 'Ibaadaka Shiya'an Mutafarriqeen(A

وَجَعَلُوَا عِبَادَكَ شِيَعًا مُتَفَرِّقِينَ،

.And rebellious parties

Wa Ah'zaaban Mutamarrideen

وأَحْزَابًا مُتَمَرِّدِينَ،

,And You promised that You would demolish his (i.e. Iblis) edifice

(Waqad Wa'adta Naqd'a Bunyaanih(Ee

وَقَدْ وَعَدْتَ نَقْضَ بُنْيَانِهِ،

,And You would tear out his matters

(Wa Tamzeeqa Sha`Nih(Ee

وَتَمْزِيقَ شَأْنِهِ،

So, (please do) deaden his

,sons and armies

(Fa Ahlik Awlaadahoo Wa Juyooshah(Oo

فَأَهْلِكْ أَوْلادَهُ وَجُيُوشَهُ،

,And purify Your lands from his inventions and fabrications

(Wa T'ahhir Bilaadaka Minikh-Tiraa'aatihee Wakh-Tilaafaatih(Ee

وَطَهِّرْ بِلادَكَ مِنِ اخْتِرَاعَاتِهِ وَاخْتِلافَاتِهِ،

,And relieve Your servants from his factions and analogies

(Wa Arih' 'Ibaadaka Min Madhaahibihee Wa Qiyaasaatih(Ee

وَأَرِحْ عِبَادَكَ مِنْ مَذَاهِبِهِ وَقِيَاسَاتِهِ،

,And make the disaster of evil surround them

Waj-'Al Daa`Iratas-Saw`I 'Alayhim

وَاجْعَلْ دَائِرَةَ السَّوْءِ عَلَيْهِمْ،

And extend Your justice

(Wabsut' 'Adlak(A

وَابْسُطْ عَدْلَكَ،

,And give victory to Your religion

(Wa Az'-Hir Deenak(A

وَأَظْهِرْ دِينَكَ،

,And give strength to Your intimate servants

(Wa Qawwi Awliyaa`Ak(A

وَقَوِّ أَوْلِيَاءَكَ،

,And weaken Your enemies

(Wa Awhin A’daa`Ak(A

وَأَوْهِنْ أَعْدَاءَكَ،

,And make Your intimate servants inherit the lands of Iblis and those of his fans

(Wa Awrith Diyaara Ibleesa Wa Diyaara Awliyaa`Ihee Awliyaa`Ak(A

وَأَوْرِثْ دِيَارَ إِبْلِيسَ وَدِيَارَ أَوْلِيَائِهِ أَوْلِيَاءَكَ،

And make the fans of Iblis stay forever in the blazing Fire

(Wa Khallid-Hum Fil-Jah’eem(I

وَخَلِّدْهُمْ فِى الْجَحِيمِ،

,And make them taste from the painful torment

(Wa Adhiq-Hum Minal-‘Adhaabil-Aleem(I

وَأَذِقْهُمْ مِنَ الْعَذَابِ الاليمِ،

And make the curses of You that are kept in the evil part of the creation and in the ,deformed part of the nature surround them forever

Waj-‘Al La’aa`Inakal-Mustawda’ata Fee Manaah’isil-Khilqati Wa Mashaaweehil-Fit’rati Daa`Iratan ‘Alayhim

وَاجْعَلْ لَعَائِنَكَ الْمُسْتَوْدَعَهَ فِى مَنَاحِسِ الْخِلْقَهِ وَمَشَاوِيهِ الْفِطْرَهِ دَائِرَهً عَلَيْهِمْ

,And control them

Wa Muwakkalatan Bihim

وَمُوَكَّلَهً بِهِمْ

And strike them every morning and evening

(Wa Jaariyatan Feehim Kulla S’abaah’in Wa Masaa` (In

وَجارِيَةً فِيهِمْ كُلّ صَبَاحٍ وَمَسَاءٍ

.And every single minute

(Wa Ghuduwwin Wa Rawaah’(In

وَغُدُوّ وَرَوَاحٍ.

O Our Lord: (please do) grant us goodness in this world

(Rabbanaa Aatinaa Fid-Dunyaa H’asana(Tan

رَبّنَا آتِنَا فِى الدّنْيا حَسَنَةً

,And goodness in the world to come

(Wa Fil-Aakhirati H’asana(Tan

وَفِى الآخِرَهِ حَسَنَةً

.And save us, out of Your mercy, from the torment of Fire

(Wa Qinaa Birah’matika ‘Adhaaban-Naar(I

وَقِنَا

بِرَحْمَتِكَ عَذَابَ النَّارِ

.You are surely the most Merciful of all those who show mercy

(Yaa Arh’amar-Raah’imeen(A

يَا أَرْحَمَ الرَّاحِمِينَ.

.You may then pray to Him for yourself and your brethren-in-faith

ثم ادع بِمَا تحبّ لنفسك ولاخوَانك.

The Common Ziyarah of Imam al-Hadi and Imam al-Askari

!Peace be upon you (both); O the representatives of Allah

(Assalaamu 'Alaykumaa Yaa Waliyyayil-Laah(I

السّلامُ عَلَيْكُمَا يَا وَلِيّي اللّهِ،

!(Peace be upon you (both); O the Arguments of Allah (against His created beings

(Assalaamu 'Alaykumaa Yaa H'ujjatayil-Laah(I

السّلامُ عَلَيْكُمَا يَا حُجّتَيِ اللّهِ،

!Peace be upon you (both); O the Light of Allah in the murk of the earth

(Assalaamu 'Alaykumaa Yaa Noorayil-Laahi Fee Z'ulumaatil-Ard'(I

السّلامُ عَلَيْكُمَا يَا نُورَيِ اللّهِ فِى ظُلُمَاتِ الارْضِ،

!Peace be upon you (both); O the two whom Allah has decided on you

Assalaamu 'Alaykumaa Yaa Yaa Man Badaa Lil-Laahi Fee Sha`Nikumaa

السّلامُ عَلَيْكُمَا يَا مَنْ بَدَا لِلّهِ فِى شَأْنِكُمَا،

,I have come to you visiting your tombs and recognizing your right

Ataytukumaa Zaa`Iran 'Aarifan Bih'aqqikumaa

أَتَيْتُكُمَا زَائِرًا، عَارِفًا بِحَقّكُمَا،

And incurring the hostility of those who antagonize you and declaring my friendliness ,to those who adhere to you

Mu'aadiyan Li-A'daa`Ikumaa Muwaaliyan Li-Awliyaa`Ikumaa

مُعَادِيًا لأَعْدَائِكُمَا، مُوَالِيًا لأَوْلِيَائِكُمَا،

And believing in whatever you believed in and disbelieving in whatever you ,disbelieved

(Mu`Minan Bimaa Aamantumaa Bihee Kaafiran Bimaa Kafartumaa Bih(Ee

مُؤْمِنًا بِمَا آمَنْتُمَا بِهِ، كَافِرًا بِمَا كَفَرْتُمَا بِهِ،

And deeming right all that which you deemed right and deeming wrong all that which .you deemed wrong

Muh'aqqiqan Limaa H'aqqaqtumaa Mubt'ilan Limaa Abt'altumaa

مُحَقّقًا لِمَا حَقّقْتُمَا، مُبْطِلا لِمَا أَبْطَلْتُمَا،

I thus beseech Allah, my and your Lord, that He may decide that the rewards of my visit to you to be His sending blessings upon Muhammad and his Household

As-Alul-Laaha Rabbee Wa Rabbakumaa

(An Yaj-'Al H'az'z'ee Min Ziyaaratikumas'-S'alaata 'Alaa Muh'ammadin Wa Aalih(Ee

أَسْأَلُ اللّهَ رَبّى وَرَبّكُمَا أَنْ يَجْعَلَ حَظّى مِنْ زِيَارَتِكُمَا الصّلاةَ عَلَى مُحَمّدٍ وَآلِهِ،

And that He may grant me the favor of accompanying you both in the gardens of Paradise with your righteous fathers,

Wa An Yarzuqanee Muraafaqatakumaa Fil-Jinaani Ma'a Aabaa-Ikumas'-S'aalih'een(A)

وَأَنْ يَرْزُقَنِى مُرَافَقَتَكُمَا فِى الْجِنَانِ مَعَ آبَائِكُمَا الصَّالِحِينَ،

And I beseech Him that He may save me from Hellfire,

(Wa As-Aluhoo An Ya'tiqa Raqabatee Minan-Naar(I

وَأَسْأَلُهُ أَنْ يُعْتِقَ رَقَبَتِى مِنَ النَّارِ،

And that He may grant me your intercession and your company,

Wa Yarzuqanee Shafaa'atakumaa Wa Mus'aah'abatakumaa

وَيَرْزُقَنِى شَفَاعَتَكُمَا وَمُصَاحَبَتَكُمَا،

And that He may introduce me to you

Wa Yu'arrifa Baynee Wa Baynakumaa

وَيُعَرّفَ بَيْنِى وَبَيْنَكُمَا،

And that He may never take out my love for you and my love for your righteous fathers from my heart

(Wa Laa Yaslubanee H'ubbakumaa Wa H'ubba Aabaa-Ikumas'-S'aalih'een(A

وَلا يَسْلُبَنِى حُبّكُمَا وَحُبّ آبَائِكُمَا الصَّالِحِينَ،

And that He may not make this time the last of my visits to you,

Wa An Laa Yaj-'Alahoo Aakhiral-'Ahdi Min Ziyaaratikumaa

وَأَنْ لا يَجْعَلَهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِكُمَا،

.And that He may include me with your group in Paradise, out of His mercy

(Wa Yah'shuranee Ma'akumaa Fil-Jannati Birah'matih(Ee

وَيَحْشُرَنِی مَعَكُمَا فِی الْجَنَّهِ بِرَحْمَتِهِ.

.O Allah: (please do) grant me love for them, and make me die following their course

Allaahummar-Zuqnee H'ubbahumaa Wa Tawaffanee 'Alaa Millatihimaa

اللَّهُمَّ ارْزُقْنِی حُبَّهُمَا، وَتَوَفَّنِی عَلَى مِلَّتِهِمَا.

O Allah: (please do) curse and punish those who usurped the right of the Family of .Muhammad

Allaahummal-'An Z'aalimee Aali Muh'ammadin H'aqqahum Wantaqim Minhum

اللَّهُمَّ الْعَنْ ظَالِمِی آلِ مُحَمَّدٍ حَقَّهُمْ وَانْتَقِمْ مِنْهُمْ،

O Allah: (please do) curse the past and the coming generations of those

people

(Allaahummal-'Anil-Awwaleena Minhum Wal-Aakhireen(A

اللّهُمّ الْعَنِ الاوّلِينَ مِنْهُمْ وَالآخِرِينَ

,And apply to them two folds of torture

(Wa D'aa'if 'Alayhimul-'Adhaab(A

وَضَاعِفْ عَلَيْهِمُ الْعَذَابَ

And send them, as well as their fans, their adherents, and the followers, to the .deepest area of Hellfire

Wablugh Bihim Wa Bi-Ashyaa'ihim Wa Muh'ibbeehim Wa Muttabi'eehim Asfala (Darakin Minal-Jah'eem(I

وَابْلُغْ بِهِمْ وَبِأَشْيَاعِهِمْ وَمُحِبّيهِمْ وَمُتّبِعِيهِمْ أَسْفَلَ دَرَكٍ مِنَ الْجَحِيمِ

.Verily, You have power over all things

(Innaka 'Alaa Kulli Shay-In Qadeer(Un

إِنّكَ عَلَى كُلّ شَيْءٍ قَدِيرٌ.

O Allah: (please do) hasten the Relief of Your representative and the son of Your ,representative

(Allaahumma 'Ajjil Faraja Waliyyika Wabni Waliyyik(A

اللّهُمّ عَجّلْ فَرَجَ وَلِيّكَ وَابْنِ وَلِيّكَ

And cause our relief to accompany his relief; O the most Merciful of all those who .show mercy

(Waj-'Al Farajanaa Ma'a Farajahoo Yaa Arh'amar-Raah'imeen(A

وَاجْعَلْ فَرَجَنَا مَعَ فَرَجِهِ يَا أَرْحَمَ الرَّاحِمِينَ.

Prayer for Imam al–Hasan al–Askari

,O Allah: (please do) send blessings upon al-Hasan, son of Ali, son of Muhammad

(Allaahumma S'alli 'Alal-H'asanibni 'Aliyyinibni Muh'ammad(In

اللّهُمّ صَلّ عَلَى الْحَسَنِ بْنِ عَلِیّ بْنِ مُحَمّدٍ

,The upright, the pious

(Al-Barrit-Taqiyy(I

الْبَرّ التّقِیّ،

,The honest, the faithful

(As'-S'aadiqil-Wafiyy(I

الصَّادِقِ الْوَفِیّ،

The brilliant light

(An-Nooril-Mudhee` (I

النّورِ الْمُضِیءِ،

,The keeper of Your knowledge

(Khaazini 'Ilmik(A

خَازِنِ عِلْمِکَ،

,And the reminder of Your Oneness

(Wal-Mudhakkiri Bitawh'eedik(A

وَالْمُذَکّرِ بِتَوْحِیدِکَ،

,And Your representative

(Wa Waliyyi Amrik(A

وَوَلِیّ أَمْرِکَ،

—And the successor of the leaders of the religion—the guide, orthodox ones

(Wa Khalafi A`Immatid-Deenil-Hudaatir-Raashideen(A

وَخَلَفِ أَئِمّهِ الدّینِ الْهُدَاهِ الرَّاشِدِینَ،

.And the Claim against the inhabitants of this world

Wal-H'ujjati 'Alaa Ahlid-Dunyaa

وَالْحُجّهِ عَلَی أَهْلِ الدّنْیا،

,So, O Lord: (please do) send blessings upon him

(Fas'alli 'Alayhi Yaa Rabb(I

فَصَلّ عَلَیْهِ یَا رَبّ

,In the best manner that You have ever sent blessings upon any of Your elite servants

(Afd'ala Maa S'allayta 'Alaa Ah'adin Min As'fiyaa`Ik(A

أَفْضَلَ مَا صَلّیْتَ عَلَی أَحَدٍ مِنْ أَصْفِیَائِکَ

And Your Claimants, and the

,descendants of Your Apostles

(Wa H’ujajika Wa Awlaadi Rusulik(A

وَحُجَجِكَ وَأَوْلادِ رُسُلِكَ

.O the God of the Worlds

(Yaa Ilaahal-‘Aalameen(A

يَا إِلَهَ الْعَالَمِينَ.

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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